WORLD CALL

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What Does Youth Want?
William Daniels
Ian J. McCrae

★

Go and Teach In Africa
Walter D. Cardwell

★

What the Rural Church Can Be
Miller Dungan

★

MAY 1960

★

Price 25 Cents

May, 1960

Vol. 42 No. 5

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The "friendship circle" is a meaningful aid to fellowship and worship used by youth groups of the church. Our cover photo, taken by Donald Mitchell of the Board of Church Extension, shows CYF members as they cross arms, clasp hands, and hold a brief devotional service at the close of a youth meeting. In this issue William Daniels and Ian McCrae write on the question, "What Does Youth Want?" Other youth articles include an interview with the director of camps and conferences, article by Samuel F. Pugh on the growing understanding of world problems by youth, and a report on recruitment of missionaries for an increasingly important global role.

Hidden Answers

1. How many families have changed addresses since last year?
2. How many resolutions were passed by the White House Conference?
3. What are two false principles adults use in dealing with youth?
4. How does Ian McCrae describe religion on the campus?
5. Name a value in rural living.
6. Why did James Ballinger travel 13,000 miles for Disciples?
7. How many schools are sponsored by Disciples for young Congolese?
8. What are "miniature missions"?
9. Why did C. A. Weesner spend three months in India?
10. How many new missionaries will be needed by Disciples by 1970?

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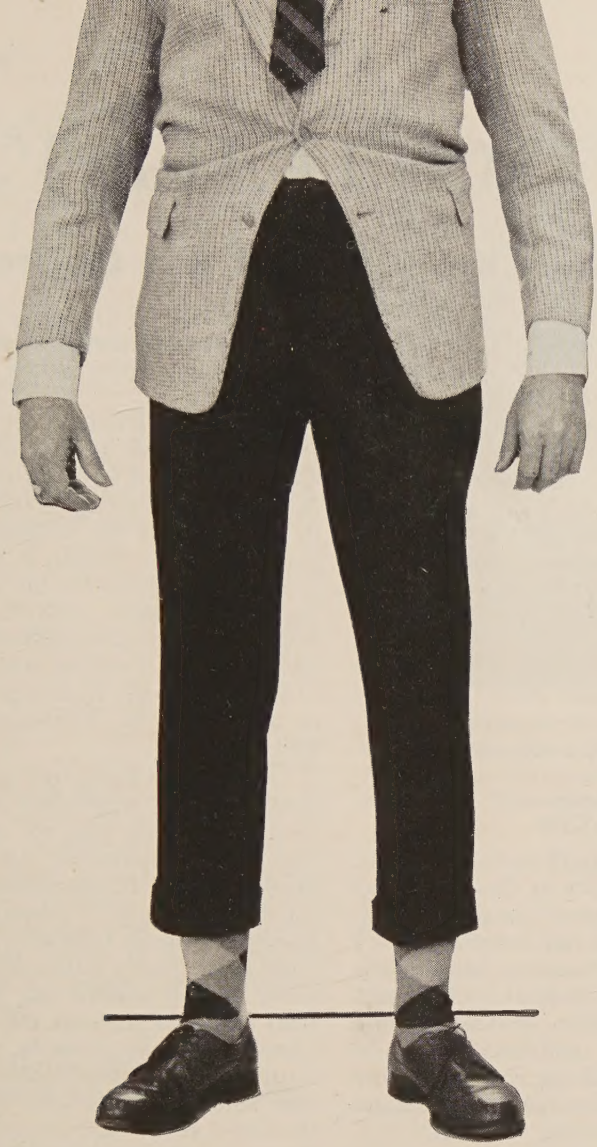

A Perfect Fit - - Once

Like this fellow, Christian churches too outgrow their wardrobes. The task of tailoring building programs to fit church needs has been a specialty of Church Extension for over 76 years.

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WORLD CALL

GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Garfield Todd Stresses Church's Role in Africa

Washington, D. C.—The Christian church will play a key role in the future development of race relations in Africa because it teaches the white man that all men are equal before God. This statement was made here recently by R. S. Garfield Todd, former prime minister of Southern Rhodesia.

Dr. Todd, who headed the government of Southern Rhodesia from 1953 to 1957 and is now leader of the opposition party, spent twenty-six years as a missionary of New Zealand Disciples of Christ in that land before entering government service. He is first vice-president of the World Convention of Churches of Christ (Disciples).

"The Bible teaches us that we are all sons of God and therefore brothers," said the soft-spoken missionary educator in a talk which opened his American tour. He was in this country to address church groups and colleges in several cities.

Visitation Training Conferences Being Held

Indianapolis.—A series of seventy state conferences to train teams for visitation in local churches is now being held. This program is part of the ten-year advance effort among Disciples of Christ known as the Decade of Decision.

Teams of national and state leaders of Disciples are holding conferences across the United States and Canada to prepare some 1,500 visitors who will present Decade plans to 5,500 local churches later this year and early in 1961.

Wilbur H. Cramblet, chairman of the Council of Agencies, reported that the five years of preparation for the Decade of Decision have led to the most complete planning and development of tools and materials for use by local churches in the history of Disciples of Christ.

Major Communions Urged To Aid Religious Freedom

Toronto, Canada. (RNS).—Marcel Pradervand of Geneva, general secretary of the World Presbyterian Alliance, has called on major communions to assure minority church members that "they can depend on us all in their struggle for full religious freedom."

"For the most part," he told the annual meeting of the WPA's North American Area Council, "they are already convinced that this is true, a fact that has played no small part in their devotion to the alliance."

Asserting that not all the WPA 77 member churches in 53 countries enjoy full religious liberty, Dr. Pradervand stated "it is an alarming thought in this year of grace that there are even martyrs for the Reform faith."

"Granted that we dislike proselytism," he said, "it is our conviction that even in countries where there is another Christian church, our minority churches have a fundamental right to be heard."

Disciple Seminary Receives $194,570

Indianapolis.—Lilly Endowment, Inc., has granted $194,570 to Christian Theological Seminary here. The gift, the largest ever made by this foundation to a seminary, is to be used for the purchase of equipment, establishment of research and training facilities, and scholarships for interns and research assistants in urban church planning; communications including television, radio and religious drama; pastoral care and counseling; and a comprehensive survey of library needs.

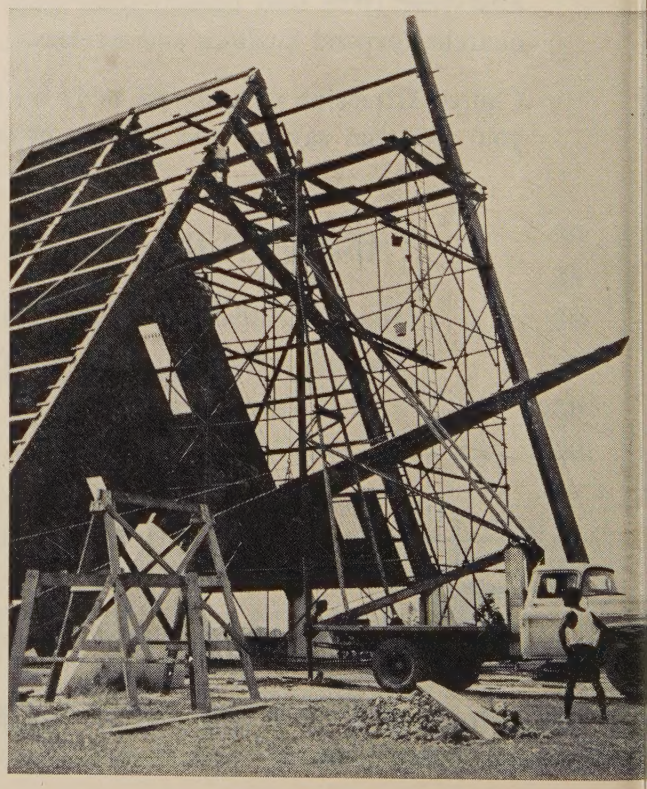
According to a letter from G. Harold Duling, executive director of Lilly Endowment, written to President Beauford A. Norris of CTS, this grant was given in confidence of the leadership of the seminary and in relation to the current expansion program for the strengthening of its academic standards. Also the board of directors recognized that the seminary is in a unique position to be of assistance to the Indianapolis churches and also to the Protestant effort in Indiana.

The seminary's proposal to Lilly Endowment, Inc., emphasized the urgent need of ministers who are trained not only in the traditional disciplines of theology but in religious-sociological research, the science of communication—especially through television and drama—and in the highly skilled field of counseling. It also pointed out that in the years immediately ahead, the theological schools of America must be doubled in capacity and in their facilities to produce scholars who in turn will be able

Coquilhatville Church Nears Completion

A few weeks ago the new church of Disciples of Christ in Coquilhatville, Belgian Congo, was nearing completion. By the time this issue of *WORLD CALL* is off the press, the $55,000 sanctuary will be ready for dedication. At right is the modern sanctuary in its skeletal form. The $55,000 was contributed by two American congregations through the Capital for Kingdom Building program. Much local labor in the construction has been donated by the members of the church, one of the largest congregations in the Congo. Harry E. Felkel, builder with The United Christian Missionary Society, has been in charge of construction. Coquilhatville is a large, busy, modern Congo city.

—Photo by Ben Hobgood



to help staff the expanding facilities which will be required.

Christian Theological Seminary, formerly Butler School of Religion, is a seminary of Disciples of Christ enrolling 320 students.

Public Funds for Parochial Pupils Held Unconstitutional

Burlington, Vt. (RNS).—Superior Judge William C. Hill ruled here that the use of public funds by the South Burlington school board to pay tuition for pupils attending Roman Catholic schools is unconstitutional.

Judge Hill issued an injunction to halt continued payment of tuition to parochial schools, but then stayed the injunction until the next school term begins in September, or until an expected appeal of his ruling to the Vermont and U. S. Supreme Court is made.

The Superior Judge made his ruling on a petition brought by C. Raymond Swart of South Burlington against the South Burlington school board. He declared that the tuition payments by the board to Rice Memorial and Mount Saint Mary Academy with tax-raised funds violated the First and Fourteenth Amendments to the U. S. Constitution and Article 3, Chapter I of the Vermont Constitution.

Disciple Helps San Antonio Solve Lunch Counter Problem

San Antonio, Tex.—This community has quietly integrated the lunch counter service of five large downtown stores thanks to the leadership of the San Antonio Council of Churches and its executive director, C. Don Baugh, a minister of Disciples of Christ.

In December, 1959, the Negroes of San Antonio began urging that lunch counters be opened to all races for equal service. Public schools of the city began integrating in 1955, and a year later the city's recreational facilities, including golf courses and swimming pools, were integrated, all without incident.

When word was received of the desire for lunch counter integration, Mr. Baugh contacted San Antonio ministers of all faiths, businessmen, and other community leaders. It was his hope that the community could act to prevent a demonstration and possible violence. It was then that all major stores involved in the discrimination, except one, agreed to change their policies. The one store asked for a thirty-day period in which to reach a decision.

It was reported that the people of San Antonio have accepted the integration and no incidents have taken place.

—International Convention Photo

Above are officers of Unified Promotion. Left to right are Dr. Munson, Miss Davidson, Mrs. Birnbaum, Dr. Trout, and Dr. Austin. Not shown in photo is Dr. Sheets. Dr. Munson, the pastor of First Christian Church in Maywood, Ill., is the new head of Unified Promotion, which soon will raise funds for four new member agencies.

Unified Promotion Elects Officers

THE pastor of First Christian Church in Maywood, Ill., K. Everett Munson, was elected president of the board of directors of Unified Promotion in the annual meeting of the board in Indianapolis recently.

Mrs. Warren G. Birnbaum of Richmond, Va., state secretary of the Christian Women's Fellowship, was named vice-president, and D. Ervin Sheets of Indianapolis, general representative of the Pension Fund, was named chairman of the central (executive) committee.

Re-elected were Miss Jessie M. Trout, secretary; Miss Ann Davidson, treasurer; and Spencer P. Austin, executive secretary, all of Indianapolis.

In the annual meeting of members, by-laws of the corporation were amended to enlarge the board from 33 to 37 members. The action anticipates the addition of four new member agencies to Unified Promotion on July 1, 1960. These are the International Convention of Christian Churches (Disciples of Christ), Cotner College, Lincoln, Nebr., Chapman College, Orange, Calif., and the Disciples Seminary Foundation of Southern California.

"Enlargement of the board," according to Dr. Austin, "is a move toward a more effective and a more representative body of directors for Unified Promotion."

In 1958-59 Unified Promotion, the "united fund" of Disciples, received $5,190,158.80 from 4,381 churches in the United States and Canada. These funds were distributed to the 56 member agencies as allocated by the Commission on Brotherhood Finance. Budget requests of the agencies for the current year total $6,238,141 for home and overseas mission work, member colleges and seminaries, state societies, and other outreach programs of Disciples.

A study of church giving through Unified Promotion during the past ten years was reported to the board. The study revealed that 1,051 more churches included Unified Promotion in their budgets in 1958-59 than in 1949-50. It also was reported that there was a gain of approximately 14½ per cent in funds received by Unified Promotion for the first seven months of the current year over the amount received in the same period last year.

Churches Rush Aid In Moroccan Disaster

New York.—Within hours after earthquakes, fire and a tidal wave destroyed the port city of Agadir, Morocco, at midnight on Feb. 29, American Protestant churches were rushing aid to thousands of the disaster victims.

Three thousand dollars was cabled from the New York headquarters of Church World Service, relief agency of major Protestant and Orthodox churches in the United States, to buy medical supplies for the injured and the homeless.

Meanwhile blankets, collected from

American churchgoers and already in Italy for service in needy areas, have been speeded to Morocco for distribution among an estimated 45,000 persons left without clothing or shelter when their homes crumbled around them. The blankets have gone both to Agadir and to a huge refugee camp set up at a naval base four miles south of the city as the principal evacuation center.

First Ecumenical Youth Assembly Set for July

Geneva. (EPS).—One of the largest and most representative meetings of European Christian youth ever held will take place this summer.

The event will be the first Ecumenical Youth Assembly in Europe, scheduled for July 13-24 at Lausanne, Switzerland. The twelve-day meeting will be the first major gathering of European young people across denominational lines and national borders ever held under the auspices of the churches.

Attending will be 1,400 youth from more than fifteen European countries and approximately three hundred others from Asia, Africa, the Far East, the Middle East, North America, and Latin America.

The Assembly will be sponsored by the Youth Department of the World Council of Churches in cooperation with national ecumenical youth councils in Europe.

In several important aspects it will be related on the youth level to the Third Assembly of the World Council of Churches, to be held in New Delhi, India, Nov. 18-Dec. 5, 1961. Its theme will be "Jesus Christ—the Light of the World," the same as that of the New Delhi Assembly, and its leaders have voiced the hope that it will be the means of fostering interest in the New Delhi meeting and of developing the concern of a new generation of European youth in the ecumenical movement.

Assembly highlights will include addresses by a number of outstanding leaders of the ecumenical movement. A major portion of Assembly time will be devoted to a study of three areas of the church's work. These, which have been planned "to stimulate thinking and action in the light of the Christian faith on the issues which youth are facing today" are "The European Churches in the World Situation Today," "The Task of the Churches in a Changing European Situation," and "The Renewal, Mission and Unity of the Local Church."

Thirteen Ministers Take "Refresher" Courses

New Haven, Conn.—Thirteen ministers, including nine Disciples, participated Jan. 18-30 in the first of two "refresher" courses for 1960 held at the Disciple House located here.

Attending were two ministers each from Pennsylvania, Connecticut, and Indiana, and one from California, Georgia, Kansas, Oregon, Virginia, Wisconsin, and South Africa.

Leading discussions on "Contemporary Man and the Ministry" were such faculty and resource persons as Richard Niebuhr, Julian Hartt, Luther A. Weigel, Kenneth Scott Latourette, Claude Welch, William Lee Miller, Paul Vieth, and Roland Bainton.

The two-week program is to be offered each year in January and late May or early June, said Parker Rossman, director of the center and program, 363 St. Ronan Street, New Haven, Conn.

Japan Church Members Reported at 678,258

Tokyo. (RNS).—Church membership in Japan reached a total of 678,258, or 0.7 per cent of the population, last year, according to the Japanese-language *Christian Year Book* recently published here by the *Christian News*.

Of the total, Protestants number 376,357 in 3,100 churches; Roman Catholics 266,608 in 725 congregations; and Russian Orthodox 35,293 in 105 churches.

Largest of the 84 separate Protestant communions listed in the year book is the United Church of Christ in Japan, with 180,458 members.

North Carolina Ministers Urge End of Discrimination

Raleigh, N. C.—A group of 46 white ministers and 13 Negro ministers have issued a statement here urging that all persons be allowed service at lunch counters of the city. The action followed the start of "sit-in" protests in the city by which Negroes sought service at lunch counters by occupying all seats.

Among the signers of the statement were the ministers of the three churches of Disciples of Christ in Raleigh.

The statement says that the community must face the problems without delay and openly. Also the issues "must be faced and solved in the spirit and atmosphere of Christlike love, under-

Disciples Seek Record Budget

The Commission on Brotherhood Finance approved requests by agencies of Disciples of Christ totaling more than $8 million at meetings in Indianapolis recently. Officials of the Commission shown at right reviewing figures are, left to right, M. R. Denison of South Bend, Ind.; Mrs. Thomas Peake of Tulsa, Okla.; and Wayne Bell of Richmond, Va., all vice-chairmen; and Lowell Bryant of Indianapolis, chairman of the Commission. The Commission serves the agencies of Unified Promotion. Each member agency submits its requests to the Commission for study. Then a final allocation is made to each agency from the expected church contributions of the coming year. The Commission has a full-time research executive, Glenn B. Lacy, and an office in Missions Building in Indianapolis.

—International Convention Photo

standing and tolerant planning before other crises arise."

Urging that lines of communication remain open, the statement further asks that individuals refrain from physical or verbal violence. It commends students "and all other persons who use orderly and non-violent means in a forgiving spirit to express their views on the practices of discrimination."

Further, the signers urge "that we uphold freedom of speech for all persons, and urge that all of us learn to disagree agreeably over differences for conscience' sake while we search for a solution to our mutual problems."

The last point was "that we urge prompt steps be taken which give opportunity and service to persons as persons in all community relations such as worship, education, business and employment regardless of race, creed or color."

Ecumenical Scholarship Goes to Pittsburgh Pastor

Indianapolis.—Dr. William R. Vivrett, pastor of the East End Christian Church, Pittsburgh, Pa., has been awarded the annual Disciple ecumenical scholarship to study in Switzerland. Dr. Vivrett will leave in July to attend the 1960-61 session of the World Council of Churches' Graduate School of Ecumenical Studies at Bossey, Switzerland. The choice was made by the Council on Christian Unity.

Evangelism Institute Planned for Summer

Indianapolis.—Thomas W. Toler, chairman of the committee on evangelism of the Home and State Missions Planning Council of Disciples of Christ, will be guest lecturer at the first week's session of the Institute on Evangelism to be held at Christian Theological Seminary here July 12-22.

Mr. Toler, who is minister of First Christian Church in Oakland, Calif., will speak on "Evangelism among Disciples of Christ."

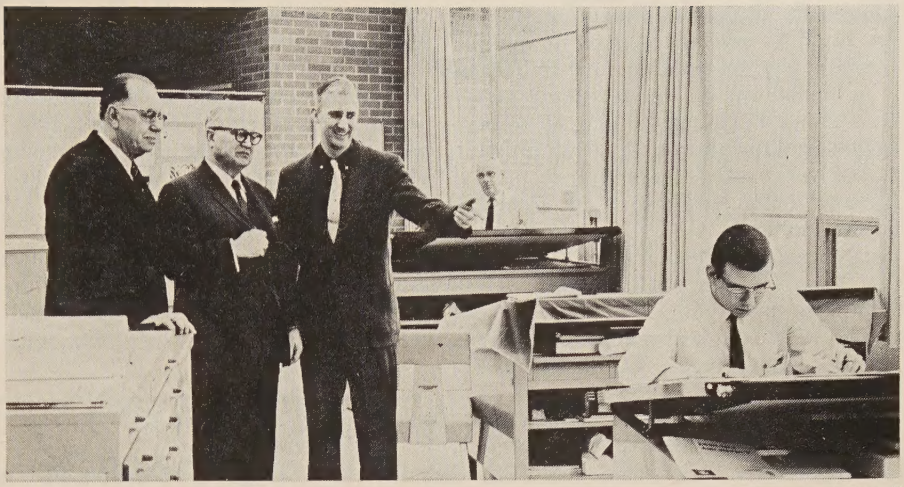
Sponsored jointly by Christian Theological Seminary and the department of evangelism of The United Christian Missionary Society, the institute will be directed by Joseph M. Smith, assistant professor of missions and history of religions at the seminary. Donald M. Salmon, executive secretary of the department of evangelism of The United Christian Missionary Society, is co-ordinator.

Among other lecturers will be G. Paul Musselman, executive director of the department of evangelism of the National Council of Churches, and Professor George C. Stuart of CTS.

Enrollment is limited to twenty-five ministers. Scholarships of $50 are being made available through the department of evangelism of the United Society.

Special Days

May 1-8	**Family Week**
May 6	**May Fellowship Day**
May 8	**Mother's Day**
May 22	**Rural Life Sunday**



—Photo by Mitchell

A recent guest at the headquarters of the Board of Church Extension was Roy G. Ross, general secretary of the National Council of Churches. Dr. Ross is shown, second from the left, with Gaines M. Cook, left, executive secretary of the International Convention, and Rollin V. Mosher, associate consulting architect of Church Extension. Seated are color consultant Roger Frey, in back, and Robert Campbell.

Church Extension Reports Record Gains

In the past ten years the Board of Church Extension of Disciples of Christ has made steady progress in all phases of its program. This was the report of William T. Pearcy, president of the Board, at the agency's annual meeting this past March.

From 1949 to 1959 the Board increased its gross resources to $14,289,385, a gain of nearly $10 million, and its net resources to $5,638,007, a gain of $2,307,697.

In 1949 the Interest-Free Fund was only $147,730. Now $776,936 is available to new churches for interest-free loans. In 1949 there were 121 savings accounts with deposits of $1,151,049. Last year the total was 2,910 with holdings of $3,705,062.

In 1949 Church Extension closed loans amounting to $2,073,122, and in 1959 closed loans in the sum of $3,705,062. Loans promised in 1949 totaled $1,626,000 and last year were $7,577,360.

Ten years ago building fund campaigns totaled 32 and raised $530,600. Last year they numbered 99, with a total of $4,764,241 raised. In 1949 the architectural department served 388 churches. In 1959 the total was 534.

Work in Puerto Rico was expanded, and services were started with Disciple churches in Jamaica, Southern Rhodesia and South Africa, with aid to a union church in Peru.

The average gain in net resources for the 1940's was $100,000 a year; for the 1950's, $235,000 a year.

The past decade saw the building of a headquarters for Church Extension, at 110 South Downey Avenue in Indianapolis.

Other developments included the inauguration of a construction service for new congregations; revision of by-laws to provide for a board of directors and rotating system of membership; introduction of Investment Certificate Program or plan of cooperative financing.

Also in the decade were the establishing of the general consultation as a foundation for all relations with churches; improvement and expansion of the fund-raising program; and creation of departments with specific responsibility in the fields of new churches and public relations.

Dr. Pearcy reported that since 1934 the Board has loaned $37,886,728—of which not a dollar of either interest or principal has been lost.

World Council Refugee Caseload Totals 60,000

Geneva. (RNS).—More than 60,000 refugees are on the caseload of the World Council of Churches' Division of Inter-Church Aid and Service to Refugees, it was announced at the WCC's headquarters here.

Of these about 33,000 are awaiting

emigration while the remaining 27,000 are listed as non-settled—still in camps, handicapped, or needing further help.

A breakdown of the registered refugees shows 12,000 in China, of whom 10,000 are Europeans and 2,000 Chinese; 13,106 in Germany; 3,288, France; 4,557, Austria; 2,532, Belgium; 9,201, Greece; 6,180, Holland; 1,722, Turkey; 4,519, the Near East; 1,494, Italy; 717 behind the Iron Curtain; 537, Britain; and 1,000 elsewhere.

The WCC also said that in January it resettled 853 refugees in 19 countries, with the largest number going to the U.S.—500. This brings the council's resettlement total since 1948 to 220,268.

Poster Contest Announced by CWF

INDIANAPOLIS.—Entries are now being received in a poster contest related to the Second International Christian Women's Fellowship Quadrennial Assembly, which will be held July 19-23, 1961, at Purdue University, West Lafayette, Ind.

Mrs. Lyle Lindsay of Tulsa, Okla., publicity committee chairman for the Quadrennial, said that the deadline for getting the posters into competition is this June 1.

The winning design is to be used as the official Quadrennial poster and for the program book cover. The poster must illustrate the Quadrennial theme, "Choose Ye This Day"; it should be in black and white, but be planned for two-color printing; and it is to be proportioned to 11 X 17 inches.

NBA to Begin Operation Under One Master Budget

ST. LOUIS.—As of July 1, 1960, the National Benevolent Association of the Christian Churches (Disciples of Christ) here will transact its business under one master budget and with one operational fund, according to Orval D. Peterson, president.

This procedure will combine the NBA budget and fund with those of the NBA's seventeen homes for children and the aging, he stated. All funds will then support one program of total benevolence.

This changeover in financial operations from an area plan of support will eliminate the confusion concerning where contributions for the NBA or any one of its homes should be sent. (It is expected that all promotional money will be handled by the St. Louis offices of NBA.)

The revised financial procedure also reflects a result of the trend among Disciples toward more coordination and unification at the state levels.

Dr. Peterson said that it is hoped, too, that there will be an increase in benevolence giving as a result of the simplified procedure. The gain in benevolence promotional receipts during the 1950's was considerably below that of agencies which are cooperating in Unified Promotion.

"The new procedure in NBA financial practice, the accepted basis of a truly national program, is the resumption of the New Testament basis of sharing where the strong help the weak when that becomes necessary," the NBA head said.

The needs of each NBA home, as well as those of NBA, will all be met through the one master budget and operational fund on a proportionate basis mutually agreed upon. Christmas offerings will be handled as all other contributions. All promotional money, except that designated for a particular home or other purpose, will be added to the total benevolence operational fund after next July 1.

Beneath the Spire

GEORGE WERTMAN MORRIS, minister of Central Church, Danbury, Conn., since 1956, served as vice-president original board of directors for the Northeastern Area Christian Churches and vice-president of that area's 1959 convention . . . member board of directors of International Convention of Disciples . . . former pastorates include Third Church, Philadelphia, Pa.; First Church, Bedford, Ind., and Palo Alto, Calif. . . . born in Youngstown, Ohio, received A.B. degree from Hiram College and B.D. (1927) from Chicago Theological Seminary . . . he and his wife, Louise, have two married daughters and two grandsons.

Mr. Morris

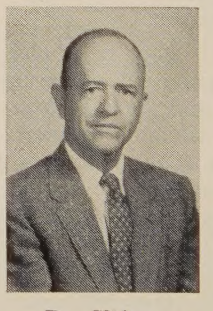
* * *

HELEN DAVIS (MRS. R. O.) PEARSON, member First Christian Church, Abilene, Tex., where she teachers adult class, is women's activities advisor for National Foundation for Infantile Paralysis, which she serves in volunteer year-round promotion . . . born at Grandview, Tex., studied 2½ years at Simmons University, Abilene, one term at George Peabody College for teachers . . . formerly taught rural school; assistant county superintendent, rural school supervisor, and county librarian; also taught speech . . . husband is regional distribution engineer, Lone Star Gas Co. . . . member Disciples' Christian Education Assembly, she was first president Abilene Council of Church Women . . . former vice-president Texas State Convention of Christian Churches; member executive board Texas Society of Missions and Education; vice-president 1950 International Convention of Disciples; vice-chairman, board of managers, The United Christian Missionary Society, and member its board of trustees.

Mrs. Pearson

* * *

C. STANLEY CLIFTON, director School of Social Work, University of Oklahoma, Norman, preaches for nearby small congregations . . . born at Nowata, Okla., graduated from Trinity University, San Antonio, 1932; received M.A. degree from Duke U., 1938, and U. of Minnesota, 1948, and Ph.D. from Minnesota, 1951 . . . taught at Sand Lake, Tex., rural school, 1933-35 . . . principal of a Dallas, Tex., elementary school, 1935-43, when entered Army Air Corps for year's service . . . associate professor sociology, Texas Christian University, from 1944 until appointment to O. U. faculty; also served two years as TCU director of admissions . . . during 1948-50 was social worker for Yale Institute of Alcohol Studies in Southwest . . . elder in Norman's First Christian Church, chairman Christian action department last year . . . his wife serving second year as CWF president . . . their two daughters are Julia, co-president CYF this year, now student at O. U., active in DSF, and Sara, high-school student.



Dr. Clifton

—BELL RINGER

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Facing Facts with High School Youth

MANY people these days can and do discourse at length about young people. And they are not always limited by the facts in what they have to say. Too often they look at some of the youth around them—good or bad—and then draw conclusions about young people in general. The results of their "thinking" are thus very unreliable.

Sometimes older people too easily assume that just about everything is wrong with the younger generation. Others just as readily arrive at rosy conclusions. Usually those who know youth best view the picture as neither dark nor rosy. They see the best, the worst, and the in-between. These are often the people who are interested primarily in learning what makes for right attitudes and decisions on the part of young people. They are interested, too, in learning how older people may help or fail in the part they play in this ongoing community of the young, the mature and the older—a fellowship in which all of us have so great a stake.

IN the past couple of years high school pupils in Indianapolis have taken part in a continuing effort to look at some of the basic facts relating to their own habits, preferences and attitudes. They have come up with some rather interesting findings about their own group. The *Indianapolis Times* recently reported on some of these facts as lifted up in a survey conducted for the newspaper by Capitol Research Co., "a Junior Achievement firm operated by teen-agers."

There is no reason to think that Indianapolis differs widely from most other American communities. At least, differences in local situations are probably less than likenesses. It may be helpful, then, to note just a few of the facts turned up in this survey.

One finding had to do with how pupils spend major sections of their time. Most of the daytime hours are of course spent in school or in going to and coming from school. But where do pupils spend their evenings? At home? Many of them do, but the average high school pupil covered in the Indianapolis survey spends three or four of the seven nights of the week away from home. This raises all sorts of questions to be faced, not by pupils alone, but also by parents and church and community groups.

Another question had to do with the spending of money. How much does the average pupil spend in a week? In Indianapolis the average high school student spends $6.90 a week. The top one-fourth spend an average of $11.60 a week, while the lowest one-fourth average weekly spendings of $2.45. Leaving averages out of consideration, the highest reported spending was $30 a week. Some spend nothing. Several reported that they receive weekly allowances of $25. It is difficult to escape the conclusion that some of these high school pupils have too little to spend on their legitimate needs and demands as a part of the school community. It is equally apparent that some have far too much to spend.

AN interesting sidelight on spending revealed that the average pupil earns $5.40 a week. The average earned by the top one-fourth is $15, with one pupil reporting earnings of $40 a week. The lowest one-fourth of the pupils earned nothing. Hours spent at work averaged eight a week, with one pupil putting in forty hours a week in "part-time" work.

Another interesting set of facts from the survey had to do with study. One per cent of the pupils admit that they do no home study. Over half of them fall into four groups as to study: 17% studying 9 to 11 hours a week; 12%, from 12 to 14 hours; 12%, from 15 to 17 hours; and 10%, from 18 to 20 hours. Three per cent of the pupils put in more than 30 hours a week in study. An interesting project for any group of high school youth could be built around the question of how much time they spend in study and how much time they think they should spend.

As would be expected, pupils making A and B grades study more than those making C and D. And there is a relationship between grades and owning a car. Pupils with cars do not rate scholastically with the others.

THESE are not all the facts about youth, but they are some of the facts. Young people and parents everywhere need to face such facts. How do we spend our evenings? How wise are we about money? What are our habits of work and study? How we answer such questions can make for a well-rounded, happy life, or can make for missing life's best. To know and face up to such facts is high wisdom.

Children and Youth in the U.S.A.

Editorial Correspondence from Washington, D. C., by James L. Merrell

FIFTY years ago President Theodore Roosevelt sent personal, hand-written invitations to some 200 of the nation's leaders among children and youth. His purpose was to convene an assembly that would consider some of the serious problems facing the nation's young. The meeting was a success and led to historic legislation. So many constructive solutions to critical issues were found that it was decided to hold similar conferences every ten years.

The meeting which has just closed here was the sixth White House Conference on Children and Youth. This spring, instead of the 200 delegates of 1910, more than 7,000 were in attendance. And instead of simple, face-to-face discussion held in the President's office, the delegates were spread all across the District of Columbia in hundreds of meetings, large and small. The opening and closing sessions were the only times when all delegates were together in one room. So the big task of the organizers was to keep the gigantic conference from getting out of hand and to channel thousands of differing opinions toward some kind of meaningful end.

ANOTHER difficulty in a conference of this kind is apparent when one realizes the wide spread in interest and background. Delegates came representing social welfare agencies, educational institutions, church groups, and civic organizations of various kinds. Disciples of Christ were represented through The United Christian Missionary Society and the Christian Board of Publication. Many Disciples, too, came as state representatives. But also in attendance were, for example, Jewish leaders, Roman Catholic clergy, Salvation Army officers, and humanists. Sometimes "battle lines" were drawn on the basis of religious convictions. At other times delegates clashed because of differing opinions about economics, education or social relations. The White House Conference truly was representative of America, but often one might have wished wistfully for a small conference of like-minded individuals.

Heroic effort was required for conference leaders to bring together the final recommendations of 210 work groups into some 1,600 recommendations to be passed in eighteen forum assemblies held on Thursday, March 31. Many expressed amazement that this bit of order could come out of the week's "organized confusion," as one speaker termed it. But even at that, many went on record as dissenting from the final majority votes on certain resolutions. Final proceedings, it was announced at the Friday closing session, would not be available for two weeks. So many delegates returned to their homes with knowledge of only one-eighteenth of the total findings, having heard and voted on only a part of the 1,600 conference resolutions.

The purpose of the 1960 White House Conference was to "promote opportunities for children and youth to realize their full potential for a creative life in freedom and dignity." Delegates came to the conference armed with plans for getting this done in the current decade. They had studied several excellent volumes of preparatory material which explored the problems of the young. State committees had looked at conditions in their particular areas and made careful recommendations. Thousands of young people had been queried. Certainly the White House Conference did not lack for preparation.

ONE speaker told delegates in an address that this careful organization and preparation was a hindrance to effective discussion. In some ways this was true, for hundreds of delegates complained that too much time was given to prepared "theme" addresses and to the explanation of completed studies and too little time was available for creative work sessions for study and planning. Members of work groups, where the really vital tasks were done, found themselves rushing through the discussion of important matters, making resolutions that sometimes lacked in fundamentals of grammar and composition.

Something will be said in the next two issues of WORLD CALL about the specific recommendations that were made and the speeches that were delivered. Little can be said here, except to note some general areas of agreement among delegates.

For one thing, the majority of delegates went on record urging that children and youth be given a better environment in which to grow to maturity. This means the end of discrimination, the improvement of housing and recreational facilities, and the solution of economic problems facing millions still in poverty. Delegates called for the strengthening of family life. Many speakers re-emphasized the importance of adult example and moral leadership which is sadly lacking.

CERTAINLY when 7,000 Americans reach these and other common areas of agreement, then the leaders of government at all levels must sit up and take notice. This is true in the matter of Federal aid. Eighteen resolutions called strongly for more leadership from Capitol Hill, with or without cooperation with local governments. One speaker urged the delegates to take their resolutions to the Congress "which right now is meeting just a short distance from this hall."

Much good can come from the White House Conference—if the 1,600 complicated resolutions and the underlying deep concern of participants can be channeled into effective action. This is the real challenge of the decade.

What Does Youth Want?

A Christian Youth Fellowship Leader and a Campus Minister Look at Some Needs and Hopes Of the Young People of Today

—RNS Photo

Young People Want A Meaningful Life

By WILLIAM DANIELS*

IN writing this article I have come to a surprising discovery. My conscience will not let me write on the assumption that what I have to say is significant only to those people so often classified as "youth." Christians cannot give themselves to the temptation to overlook differences and disregard individual sacredness as they so often do through the use of such terms as "youth," "youth work," or worse yet, "teen-ager." The church must accept the fact that every person, young or old, is a unique facet of God's creation with his own needs and potentialities. Often the church acts on the assumption that all young people come from the same mold. I am convinced that it is this frequent ignoring of personality that inhibits the accomplishment of God's will in many young lives.

It is in direct relationship to this thought that I would attempt to answer the basic question, "What does youth want?" Most young people, I think, want to be recognized as the maturing persons they are. As a young person enters the teens he feels a little like the beginning swimmer in shallow water. He sees that most of the things he does are about equal in meaning to boat-floating and sand-castle construction. He begins to long for the depth of things and grows dissatisfied with superficial sensationalism. He starts to put away the things of a child and looks forward to the coming years of real living. With the battle cry, "I want to live," he enters an intense struggle. His goal is to get hold of the real meaning of life and to prove himself a real person. Perhaps at no other time in his life is he more aware of the need for a central purpose in living.

These moments of searching present a tremendous opportunity for the church. But how does the church respond to these people who are in the critical period of coming into being? Often it is a response based upon two principles which I rather doubt held water even in the "good old days."

One is that young people are necessarily underdeveloped physically, mentally and spiritually. They are simple and desirous only of simplicity, being totally incapable of depth in feeling or understanding.

The second false principle says that, therefore, these half-beings must be handled with the gentlest of hands. By all means do whatever you can to protect them from the ugly realities of life, and don't trouble their simple minds by presenting anything of real significance.

If the reader has difficulty in believing that these principles are still in use, he should hear the storm of ministerial and parental protest against sex education in the church or the presentation of theology in summer conferences. With their own fear of depth, the adults

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of the church have licked the "Fragile" stamp and have slapped it on young people so that the phrase "Don't shake!" is expressive of the church's philosophy in dealing with them.

As a result of this philosophy, the church youth program suffers in two ways. First, it protects young people from life and does not help them face it, so it takes from youth the very thing they most want. Then the young people walk away from the church program to find life somewhere else. Second, this philosophy forces the church program to be so shallow that it offers nothing more than most other youth activities and it must therefore rely increasingly upon sensationalism—the big flash—to attract interest. Such action by the church affirms sensationalism as the best that life has to offer, so young people turn to sex, football games and hot rods where this kind of experience is found in its greatest intensity.

Does Not Attract Young People

In both cases, the program based on this philosophy results in repelling rather than attracting young people. If the youth program of the church is to be meaningful it must use the depth appeal for which it was created.

Thus the concept of the church as the master protector has got to go. The church has a genuine peace to offer but it is a kind of peace with dirt and sweat on its face. It is the kind of peace that is made in the midst of things, not on the uninformed edge of existence. Churches with taboos on subjects such as sex education are doomed. They have the choice of removing their taboos or seeing young people drift away.

If the church in its proclamation of the gospel isn't willing to face up to the physical realities of life, then it has no right to expect an energetic and realistic generation to listen to it. The refusal to present young people with some profound questioning of the deepest theological kind for fear of shaking them up is ridiculous. If the church doesn't start shaking up young people in an atmosphere where they can find love and security, then it shouldn't look surprised when young people fall apart from the secular shaking they cannot escape.

—Photo by Inabinett

Miss Camilla Bloom of Kennewick, Washington, incoming president of the International Christian Youth Fellowship Commission, discusses a question with William Daniels, 1959-60 president, at a CYF leadership meeting in Indiana.

The church needs local programs that provide an atmosphere for fearless freedom of expression so that problems may be stated in full and penetrated in depth; so that young personalities can be held up for acceptance or testing and changing; and so that reality may be faced and Christ, the Way, known in his full glory. The church needs a program that challenges youth to discover themselves at the depth level where life is best understood. The church needs a program that expects and demands of young people the best of their heart and soul and mind and strength. The church needs a program that calls young people to the depth living we call Christian life.

Young people cry, "I want to live!" The church needs to bring to them the meaning which Christ had in mind when he said, "I am life."

Search for Truth

By IAN J. McCRAE*

THE word *student* comes from the Latin *studere,* which means "to study." This thought suggests that what marks off the dormitory dweller from the rest of young America is his interest in, concern for, or preoccupation with *study.*

To isolate one of this breed would take considerable patient searching with an expectation of rejecting eight out of every ten of the species examined. To make this assertion it is necessary to talk about the meaning of "study" as it is used in defining the task of a college student.

The education which is "higher" must emphasize two aspects with one of them having a clear priority. The first task of the undergraduate college is to educate for life; the second is to provide the information and skills for making a living. College students will often diligently work at the second and less important of these two emphases. "They are in college to learn, but for reasons which often are quite different from those the college expects. Their immediate goal is vocational, and they are more willing than they used to be to work hard to make the grades that will give them an advantage in the job market." This is from the report made for the American Council on Education.

There is precious little commitment to the student's chief task, that of searching for wisdom. This is not merely to suggest that students have not been converted to the Christian doctrine of the vocation of the student

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to study. Rather, it asserts that about three out of every four students are not even committed to the Socratic conviction that "the unexamined life is not worth living." Yet, without this, higher education is not higher; it is merely sophisticated trade school training.

But surely this applies chiefly to the population of the large state universities and does not apply to church related colleges. But it does! As far as general observations can be made in the field of human behavior, the campus "Christians" are no more concerned than the "pagans," even when they are collected together in a so-called, and possibly misnamed, Christian community.

However, since devotion to study of matters of importance is not all of life, the rest of the "typical" student's baggage ought to be examined. It needs to be restated that this does not apply to all students nor probably to any student all of the time. But to assume that this description is a gross overstatement is only wishful thinking.

Concerned with Security

Most college students are concerned most of the time with their own security. They see this in part in crass materialistic terms of two cars, one suburban home, one wife or husband (good-looking if not pretty or handsome), and two and one-half children. They have no interest in great wealth though this may be the result of knowledge about the Federal Income Tax rather than a rejection of extreme economic affluence. They have been called "gloriously self-centered."

They will turn out to be men and women devoted to their families and their communities though they will have little interest for and take no part in political organizations. They believe in world peace (who doesn't?) but will not study seriously in the field of international relations.

On the campus itself the picture is many sided. Cheating varies from common to prevalent except at a few schools where an effective honor system makes it practically non-existent. Social drinking has increased but heavy drinking has become less prevalent. Dating patterns have moved toward "going steady" with the hope of early marriage increasingly common—one in four will marry while in college. Though the student may display little enthusiasm for the major issues of life, he is also not impressed by the so-called "important" inventions on the campus. Propaganda to the contrary, the winning football team is not the great unifying force of American colleges and universities.

Religious attitudes on the campus are consistent with everything else. Extremes are to be avoided. It is hard to find a thoughtful and articulate atheist, and this is a real loss! God is believed in but ignored. Some observers have remarked about the "ghostly quality" of the religious convictions of the student, of their remarkable irrelevance to the operating world of the classroom, dorm and fraternity house.

Challenge on the Campus

. . . an expanding student population
3,500,000 in 1960—doubled by 1970
. . . an increasing student mobility
more student-owned automobiles
more students commuting for classes
. . . a growing graduate student enrollment
. . . an increasing number of married students
. . . a university under pressure from the economy
. . . a shift in the value of education

Can one account for this condition? This writer cannot in this article. But a major reason is suggested by the comment first applied to part of the trade union movement by a friend of labor. "They have been corrupted by the values of the culture they sought to reform." Lest the church feel judgmental toward the universities at this point, let us recall something about stones and glass houses.

Church Has Responsibility

The responsibility of the church expressed through its campus ministries and the Disciples Student Fellowship can also only be hinted at here. Our task is to help the college or university fulfill its own role, to remind it that its business is to search for truth and to commit itself to what it finds. Second, we need to lead a few Christian students to the place where they will study the life of the Christian faith in sufficient depth to see its relationship to the other disciplines they are studying and its relevance to all their living. Third, we have a pastoral responsibility to that sizable group of Christian students who have no intention of taking the Christian faith seriously.

In these last two tasks, the campus ministry of Disciples faces the identical need of the local parish.

A group of college students confer at the Student Center, Norman, Oklahoma. Through campus ministries and the Disciple Student Fellowship program the church tries to lead students such as these to a mature commitment to the Christian faith.
—Photo by C. A. Weesner

Family Life Is Changing

By RICHARD E. LENTZ*

MOST churches recognize that they have a stake in the welfare of families. Attempts are made to relate church programs to family needs and schedule. Families notice this and appreciate such consideration.

Recently, however, churches have experienced some difficulty in helping families because of the rapidity with which family life is changing in America. Consideration of the changes which are taking place in American families may be enlightening to families also; for they are not aware always of the influences which affect their development.

Families Are Moving

Even more than in pioneer days, Christian families are on the move. Eleven million families have a different home address today than they had a year ago. This pulling up stakes and moving away from friends to locate in a new home among strangers is a severe readjustment for children and young people.

Why are millions of American families willing to relocate? The main reason is that they think by doing so they will gain economic or social advantages for themselves or their children. Business and industry require their employees to be willing to transfer to "territories" or "operations" or "installations" in another part of the country. Young executive or professional personnel accept this requirement of mobility. They know that to refuse to accept promotion involving transfer is to block others' advancement also and therefore is to incur displeasure of fellow workers as well as superior executives.

Mobility is a characteristic of American life. Churches must devise ways of ministry to moving millions.

Divorce Rate Is High

Family life has lost its traditional permanence. The divorce rate is one indication of the new impermanence of home and family. One thousand married couples receive their divorces on an average day in America. Three hundred and sixty-five thousand marriage failures occur annually. In addition there are hundreds of thousands of desertions and separations. If one flight in four crashed after take-off from an airfield, the field would be closed down and flights cancelled. But that is the marriage failure rate.

Couples marry with the assumption that if it does not work out they can always get a divorce. They do not have the assumption which was common a century ago—that marriage and love are for life. Children, therefore, cannot assume that their parents will stay together. They are told, "You will spend this week end with your *other* daddy!" Or perhaps there is the more frightening experience for the child—that of being fought over in a bitter court dispute. How can husbands, wives, parents and children feel the same toward one another when they suspect each other of willingness to give up or to forsake one another?

Family roles and responsibilities are changing radically. This transformation of family life is due partly to the mechanization of housekeeping as of all modern life. There are so many appliances and aids that the time required for housekeeping is greatly reduced. And much of the creativeness has been lost also.

Wives Work Outside Home

Many wives have sought employment outside the home. They have accepted employment also because of their education and talent. Society needs the broader contribution of educated, dedicated women. And families now require two paychecks in many instances. Husband and father roles and responsibilities change when a wife goes to work. Homemaking and child rearing are shared by husband and wife more equally than previously. Marriage and parenthood have been modified by this alteration of wife, mother, father and child roles.

It is not to be assumed that these changes are necessarily bad or unwholesome. Out of the new democracy which has developed largely because of women's emancipation and education will come finer patterns of family life to which, of course, the Christian ideal will be relevant.

War Affects Families

American families have felt war. War—the preparation for it and the prosecution of it—affect all institutions of society but none more than the family. War is destructive of nearly every value which the family holds dear. Yet families today live in the memory and threat of war. Our society is militarized far beyond any imagination of our ancestors. Fathers and sons expect military service. Soon daughters will do so also. Much of the family income is diverted to support war-related activities.

Many thousands of families are related directly to a military base or camp. Thousands of others have members in the armed forces. Everyone is affected by the present-day armament race. This situation is a double challenge for the churches—to serve families in their special need because of this situation and to work aggressively for a warless world.

Families need the church more today than ever before, but stereotyped or outworn forms of the church's ministries will fall short of the mark. Creative and imaginative programs will be required of churches who would meet the needs of America's changing families.

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*Dr. Lentz is national family life director for The United Christian Missionary Society. This article will be of interest to study groups within the Christian Women's Fellowship as well as to others of the church concerned with family life education.

—RNS Photo

A rural church, such as the one shown above, has special advantages. Set amid the glories of nature, close to the soil and its renewing miracle of life, in a small community where all are neighbors, the rural church ought to be among the most successful and progressive of all churches.

What the Rural Church Can Be

By MILLER DUNGAN*

CHARLES E. Jefferson wrote, "A city shuts men in behind walls of marble and steel, brick and granite, and these are not a wholesome environment for human nerves. Eyeballs which are rubbed constantly against asphalt and iron lose something of their power of seeing, and ears which are filled incessantly with the hubbub and clang of the street lose something of their power of hearing. . . . It is not conducive to fullness of life to live uninterruptedly in a city."

The Psalmist wrote of the glories of nature. "I will lift up my eyes unto the hills. . . . " "He [the righteous man] is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither." Then there is the Twenty-third Psalm with its allusions to green pastures and still waters.

Such a contrast! If "it is not conducive to fullness of life to live uninterruptedly in a city," it surely can be said that the rural life is one that is conducive to fullness of life.

The rural church ought to be the most successful and the most progressive of all churches. But often it is not. Often the rural church is declining while the neighboring city church is flourishing. Perhaps this is because the rural church is not yet what it ultimately *can be.*

It ought to be the most successful in its spirit. Jesus talked frequently of the family of God. The rural life affords the family an opportunity to recognize this relationship. The farm depends upon the work done by every member of the farm family. There is a spirit of cooperation developed within the farm family which emphasizes the need of each member of the family for the other members. This family spirit of interdependence moves out into the community and gives the church "a family of worshipers" meaning that stresses the interdependence of all the members.

Families Meet at Church

The rural church ought to feel the impact of this family life and become the religious home of the community. Here all the families come together in mutual respect and concern to share the work of building God's kingdom into the community.

The rural church ought to be the most successful and progressive of all churches theologically. The rural people are constantly working with the seasons, the soil and the seed, and so are constantly seeing the revelation of God in the ever-growing processes of life. The rural person who has observed life about himself is aware of the fact that God is not confined. God is, to the observant rural person, an "evermore creating God."

The rural man understands the terms of the Psalmist much better than the city dweller. When the Psalmist speaks of the Lord as shepherd, the rural person understands all the implications of the tender watch-care found in the term. When we read of considering the heavens, the rural man has a conception of blue skies, bright sunlight, lazy clouds, fierce storms, and angry skies. The city dweller may have visions of smoke and smog and pointed fingers of tall buildings. When Jesus talks of "putting the hand to the plow and looking backward," the rural man has visions of wobbling furrows. The city dweller may miss the meaning entirely. Understanding these terms, the rural man can apply them to his own life. In this manner his theology is ever new and can be ever progressive.

Uses New Methods

The rural man changes his methods of farming in order to be more productive. He knows he cannot use the soil practices of his forefathers, plowing over the same ground and raising the same kind of crop on the same piece of ground year in and year out and then moving on to a new piece of land. The present-day rural man must use the good soil wisely because he cannot move on to another piece of land as readily as his forefathers could. He must use good soil and water management practices in order that his soil may continue to produce and that his children may have

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good soil for their use. A sense of stewardship of the soil comes about by using changing methods.

Just as the rural man discovers the changes needed to produce better crops, he learns through his meditation that there are changes needed to produce more effective and more mature souls. His spiritual life is in constant need of renewal and improvement. So the rural man, as a basic part of his make-up, ought to be just as successful and progressive in relating himself to God and to his fellowmen as he is in relating himself to God through new farm management practices.

The rural church ought to be the most successful and progressive evangelistically. Feeling the fine family relationship, it ought to be able to express this relationship in all the community. It is not too difficult for the members of the rural church to be aware of every newcomer in the community and to seek out the newcomer for church membership. Every member of the rural church ought to feel a genuine concern for bringing every newcomer and every resident into a fellowship of worship and service within the church.

Rural People Brought "First Fruits"

The rural church ought to be the most successful and progressive in terms of stewardship. The Bible makes many references to the fact that the rural people of some of the biblical periods brought their "first fruits" to the Lord and offered them to God. Reference is made to the tithe of the fruits of the field and of the flocks. The rural man, realizing how dependent he is upon God, out of his love for God will give of the increase of his produce.

The rural church ought to be the most successful and progressive in terms of religious intelligence. Time was when "rural" and "backward" were synonymous terms socially and educationally speaking. This is no longer true except in very remote areas. Electricity has gone into the rural areas of life in America to light up the minds as well as rooms. Improved farming methods and developing agricultural programs of controls have made education a necessity for the successful farmer. The mind has gone out into new areas of learning. As well as going into new areas, the mind has probed deeper into old areas of learning and come up with more relevant meanings. The rural family has time for thought about the greater realities of life of which Jesus had so much to say.

Great Potential Power

The vitality of the rural church is inherent in the very nature of rural life. Every rural church should be aware of its potential power. The rural church is the family at worship and service. It is close knit. It recognizes the interdependence of its membership and of the world and therefore voices and demonstrates concern for every family within its area and throughout the world. It knows its dependence upon God and its opportunities to know God in all the processes of creation about it. It gives to God because it has received so much from God. It changes its methods in order to worship and know God better in the continuous revelation it has of God.

The rural church walks with God!

DON'T strike back or curse back if abused.

"Don't laugh out.

"Don't hold conversations with floor workers.

"Don't leave your seats until your leader has given you instruction to do so.

"Don't block entrances to stores or aisles.

"Show yourself friendly and courteous at all times.

"Sit straight and always face the counter.

"Report all serious incidents to your leader.

"Refer all information to your leader in a polite manner.

"Remember the teachings of Jesus Christ, Mohandas K. Gandhi and Martin Luther King.

"Remember love and non-violence. May God bless each of you."

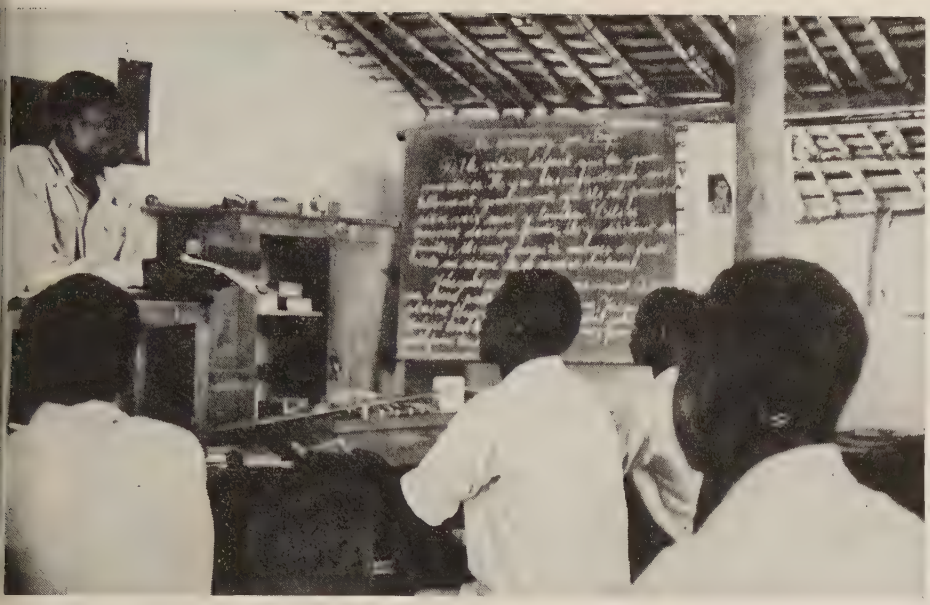
Armed with this advice, groups of Negro and white students in Nashville, Tennessee, went forth a few weeks ago to seek service at lunch counters and restaurants *regardless* of race. They were following the pattern of the "sit-in" protests which have been springing up all over the country in the past weeks. In these protests Negro students occupy all the seats in a restaurant and ask for service, meanwhile preventing "business as usual" until they are served or forced out of the eating place by the police.

No astute observer will underestimate the significance of this movement. It is of *major importance* in race relations. Over 900 students were imprisoned in this country in the first three weeks of its development. It has spread like wildfire clear across the South. Sympathetic student demonstrations—both white and Negro—have arisen in many parts of the country. The response of chain store management to the sit-in strikes has led to talk of major boycotts of certain businesses by the Negro community across the nation.

FURTHERMORE, considerable sympathy from responsible and moderate white leadership both Southern and Northern has appeared. Fifty-nine ministers, white and Negro, in Raleigh, North Carolina, have placed their weight behind "students and all other persons who use orderly and non-violent means in a forgiving spirit to express their views on the practices of discrimination." Florida Governor Leroy Collins has held that "it is morally wrong for Southern department store managers to close their lunch counters to Negro patrons." In short, this is a major Negro revolt against discrimination in process supported by substantial white, moderate public opinion.

The non-violent technique employed by the "sit-inners" contributes much to the power of the movement. It provides a vehicle for expressing the sense of injustice and impatience which Negroes are now feeling about discrimination. At the same time, it destroys the image of immaturity and irresponsibility that many white people have built up concerning the Negro.

The future is unquestionably against enforced racial segregation. Good sense, justice and love recommend a rapid dissolution of its remaining vestiges in this country. Whether the present "sit-in" protests signal a major breakthrough is not, of course, apparent at the moment. To some of us, however, it looks that way.



—Photo by Charles Mills

In thousands of African villages, the first schools were opened by missionaries. Here at the Disciple mission station in Bolenge, a graduate of Congo Christian Institute teaches the final year of primary school.

Go and Teach— In Africa

By WALTER D. CARDWELL*

JESUS made it plain that his new way would have to be taught. He conducted schools of Christian thought in the homes of friends, by the lakeside, and with the twelve around the campfire. Similarly, the first missionaries to Africa gathered groups of young men under a simple grass or leaf roof, and thus began the long journey from a primitive to a Christian society.

And this first group to *receive* instruction returned to the forest villages to *give* instruction, opening the first schools ever seen in those villages. Often the first classes met under the boughs of a giant tree.

The first schools in thousands of African villages were established by missionaries. The African dialects were first put into writing by missionaries. The first books were written and printed on mission stations.

Mission Schools Came First

In the Belgian Congo where Disciples of Christ began to work in 1899, the first government primary schools were opened in 1954. Mission schools had been planted all over the forest long before that time. Even today, in thousands of villages in Africa, the only schools are those built under the auspices of Christian missions.

Mission schools were absolutely essential if we believe that it is the truth, *His* truth, which sets men free from the chains of all inferior ways. The pioneer missionaries in central Africa, seeing many expressions of raw primitive life about them, realized that the school and the church would have to work as one. In the classrooms four major problems would be faced: ignorance, superstition, the low value on human life, and the belief that man didn't matter much to God.

Mission schools were needed in Congo because there were no schools when the missionaries began their work. Almost all the primary education and much of the secondary education is still being carried on in mission schools. Until quite recently the only teacher-training schools were those on mission stations. Thus many aspects of the new Congo are directly traceable to the work done in Christian classrooms. Young men who demonstrated superior intellect in these classrooms had a real part in the growing transportation and communication systems. Some of them were soon learning to help the missionary doctors and nurses and later the government doctors as well.

As the Congolese began to march forward with other African areas and with the rest of the world some kind of new society was in the making. It was the Christian school that tried to give the African youth an opportunity to know the best of the Western tradition. The school was not just the doorway to a knowledge of reading and writing and the Christian religion, but it was also a doorway to an understanding of the political, social and international expressions of the democratic way.

Leaders Are Mission Trained

It is inspiring to know today that most of the new leaders in Congo will have had their training in mission schools. This year the man who has been principal of the Disciple school at Bolenge was asked to serve on the governor's council. When the first African mayor was elected in the city of Coquilhatville, he was the product of Disciple schools and an elder of the church. In one government office after another, one can see the friendly faces of those who once sat in mud school rooms in some village of the Disciple area.

The figures for 1958 for the Belgian Congo showed that there were 11,240 school teachers in Protestant schools, with a school population of 456,670 children in over 10,000 schools. Last year's report shows that Disciples had 308 schools as their part in giving young

*Mr. Cardwell, formerly a missionary to Belgian Congo, is a national director in the department of resources of The United Christian Missionary Society.

Africans an educational opportunity. There were 14,433 enrolled in these schools. Most of these schools are on the elementary level, and many of them which are back in the forest offer only first and second grade work.

The report from one station, Mondombe, in October, 1959, will indicate the size of the educational responsibility carried by the four or five missionaries living there:

41 school teachers serving 18 primary schools with 1,641 children
56 kindergartens with 927 children
65 preparatory students (sixth and seventh grades) destined for higher schools
20 Bible Institute students preparing for evangelistic work.

Only in the schools on the mission stations is the elementary training such that it opens the way for the students to enroll in secondary schools. Thus the station schools are always overcrowded. At Boende the school could accommodate 200 pupils, but more than 400 boys wished to enroll. At Bolenge, 500 boys were turned away in September. Finances, staff and the size of building make it necessary for somebody to say "No" to many young Africans every September.

Congo Christian Institute Opened

Disciples can be proud of the vision of those who opened Congo Christian Institute in 1928 as the first post-primary Protestant school in their area. From this school came the teachers and preachers who are leaders in Disciple work today. Within the past eight years three important things have happened on this campus.

First, it has become an international teacher training school with a Swedish mission, an English mission, and another American mission cooperating.

Second, a full ministerial training course was opened in 1952 by Disciples.

Third, a six-year normal course for better teacher preparation was added two years ago. This would make it possible to prepare Congolese who could qualify as principals of primary schools. This last spring there were 213 students on the Congo Christian Institute campus, 57 of whom were married.

Share in Medical School

In addition to the Congo Christian Institute in their own area, Disciples share with other missions in the significant medical program at Kimpese in the lower Congo. Here today, on a plot of ground which was bare ten years ago, are 115 buildings with a staff of four doctors and five nurses where over 100 students a year are trained to be midwives or medical assistants or laboratory technicians. Kimpese is now a united effort of six Swedish, English and American missions. It is recognized as one of the outstanding Protestant medical centers in the continent of Africa.

In 1956 the Disciple Mission shared in the first consultative conference on ministerial training. It was attended by representatives of a half-dozen areas of central Africa. Since that time other meetings have been held which have led to the definite plan to build a Union Theological School, on the university level, on the campus of the new government university at Elisabethville. A Disciple missionary couple has already been assigned to this project.

Closely related to the task of providing educational opportunity is that of providing Christian literature. Educated Congolese are eager today to hear the radio and to read newspapers and magazines. Disciples were among the planners of the Union Press and bookstore at Leopoldville, and from the first gave their assistance to those who led in the development of a Christian family magazine in French.

Editor Is Disciple

This magazine, *Envol,* is now the proud mother of four similar magazines in the major trade languages of Congo. Each month these journals, printed in the dialects of the people, help to spread the Christian faith and to interpret news of the world from a Christian standpoint. News of the church around the world is printed also. The editor of the magazine *Oyebi?,* printed in the dialect known in the Disciple area, and far beyond, is Boleko Job, a graduate of Congo Christian Institute. He is but one of a large number of Congolese men and women receiving on-the-job training in journalism.

In Belgian Congo, two-thirds of all pupils are in Roman Catholic schools and one-third are in Protestant schools. The Catholics have tried to cover the area with schools. If the Protestant missions feel that the educational load is too heavy, and in some areas are content to let the Catholics provide the only schools, then in those areas the next generation will be largely Catholic.

The educational load is discouragingly heavy in Belgian Congo for the present missionary staff of Disciples of Christ. With the cry of young Africa, "Give us a school!" ringing in their ears, the missionaries have tried to improve the existing classroom work and, at the same time, extend the school system into more and more areas.

Secondary Schools Are Few

Figures based on statistics from twenty-two mission groups show that during the past twenty years the number of missionaries who have specialized in education has increased more than the number of those specializing in evangelistic or medical work. Yet in spite of this, Protestant missions have been slow to provide their pupils with secondary educational opportunities.

Facing this stern fact, the Congo Central Committee, which is composed of Disciples, both Africans and missionaries, voted last July to adapt the curriculum offered at one of the secondary schools at Bolenge so as to offer a definite course leading toward university study.

The World Convention at Edinburgh will hear a report from the first Disciple Congolese to attend a university abroad. His very presence will assure Disciples that much has been done to carry out the command, "Go and teach," in the forest villages of the Congo. As the sand seems to run faster through the hourglass in Africa, missionaries are aware that the church must do more to train youth for wise leadership. What kind of Africa we have tomorrow may be largely determined in the classrooms.

—Photo by L. Dee Warren

With the help of counsellors, a group of boys learn how to build a campfire at a Chi Rho camp in Bedford, Indiana.

Camping — Today and Tomorrow

*World Call Interviews James Ballinger**

As summer draws near, Mr. Ballinger, we are interested in surveying the present state of camp and conference work among Disciples of Christ. What is your opinion of these programs and their importance for the church?

In my opinion, the church camping and conference program is one of the most rapidly increasing and effective media of Christian education in our day. The church has a great opportunity for the future in this program which has, through the years, led youth to greater efforts of Christian service. It has been a vital factor in the recruitment of a large portion of the persons who are now engaged in full-time church vocations.

As director of camping and conferences for The United Christian Missionary Society, what are your responsibilities?

My work concerns the *total* camp and conference program for *all* ages. This includes three main areas as follows:

First is the leadership training of camp and conference directors and counselors. Second is the study and testing of existing camp and conference programs and the development of new programs. In these two areas I work closely with the directors of children's work, youth work, adult work and family life who have

*Mr. Ballinger is national director of camping and conferences, in the department of religious education of The United Christian Missionary Society.

responsibility for the camp and conference programs at these various age levels.

The third area with which I am concerned is that of camp site development consultations. This includes consulting with the states or areas regarding either the development of new camp-conference facilities or the improvement or expansion of old ones.

Have you been able to visit any of the camp sites and conference grounds of Disciples of Christ?

Yes, from mid-June through August of 1959 I took a ten-week trip through twelve southwest and west coast states. I traveled a total distance of 13,000 miles. I visited Missouri, Oklahoma, Texas, New Mexico, Arizona, Nevada, California, Oregon, Washington, Idaho, Colorado and Kansas.

Combining business and vacation on this trip, I took my family with me—my wife, Evamarie; my sons, Larry and Jerry, aged fourteen and eleven; my daughter Teresa Kay, aged six months; and Mrs. Ballinger's mother, Mrs. Lew Brown.

We drove the family station wagon and pulled a trailer. We took complete camping equipment; and when we didn't stay in camp and conference grounds owned by Disciple churches in various states, we got some practical experience in family camping.

How many camps did you visit?

In the course of the trip I visited or participated in seven Chi Rho Fellowship camps, four Christian Youth Fellowship conferences, one junior camp and one family camp. I also examined eleven camp-conference grounds owned by Disciple churches in the states visited. In all of these grounds I held consultations with camp managers, state staff, and camp and conference directors.

In three states, consultations were held with camp site development committees or state staff members regarding necessary changes, improvements and expansion of existing facilities. In two states, pieces of property were examined as possible camp-conference sites, and consultations were held with responsible persons.

As a result of your observations on this trip, what do you think lies ahead in the camp-conference program?

I am convinced that *all types* of church camps, conferences and retreats will be increasing in quantity and numbers of persons reached at a very rapid rate during the Decade of Decision from 1960-1970.

In view of this rapid growth in the camp, conference and retreat programs, I see three major needs for the decade of the '60's.

What are these three needs?

First, a gigantic program of leadership training should be set up at every level—local, state and national. Nationally an intensified program of Chi Rho Fellowship camp and CYF conference directors will be conducted during the next two years in preparation for a new pattern and program on these two age levels. This new program will be introduced in the summer of 1963 or 1964. In addition to this leadership development on the youth level, a total program of leadership development for all age levels of camp and conference leadership is being developed. This is in conjunction with a total Christian education leadership development program now being planned by the department of Christian education of The United Christian Missionary Society. This program is scheduled to begin early in 1961.

What about camp site development?

The second great need lies in this area of camp site development. States will need to examine their present and future camping and conference program and project their needs for facilities. Some states will be able to rent suitable camp sites for many years to come; other states will need to develop their own camp-conference grounds or expand their present camping facilities.

How many states own campgrounds?

About twenty states and provinces now own one or more campgrounds. Altogether, the churches of Disciples of Christ own about forty campgrounds. It looks now as though at least fifteen to twenty additional new camp site facilities will be needed during this decade, in addition to the ones already in process of development. Furthermore, many of the present camp-conference facilities should be either remodeled or expanded or both.

And the third need?

The third great need is for new types of camp and conference programs. Day camping for juniors, trail and trip camping for older youth and young adults, tour conferences and many other types of camping are among the possibilities for new programs. The potential here is unlimited, and a vast portion of the church constituency not now reached by existing camp or conference programs could be reached if these new types of camping are properly developed.

Family camping brings an opportunity for all age groups to share in fun and fellowship. Here a game of dominoes fills a spare moment at a family camp held in Louisiana.
—Photo by Thomas P. Inabinett

Your Church—

A Mission Center In Miniature Size

By SAMUEL F. PUGH*

NOT so many years ago, when the world was much larger than it is today, when the distance between Atlantic and Pacific was measured in days instead of hours, when we read about our mission stations and thought of them as being in some faraway "never, never land," we took it for granted that we would always be spectators, not participants.

With the coming of a new day came air transportation. Television entered the living room and revealed day-by-day problems and progress. Our young people begin to travel, to listen, and to watch—sometimes purposely, sometimes incidentally—all the while becoming aware of the peoples of the world, their customs, their needs and their potential.

Now, at the beginning of the decade of the sixties, the stage is set for progress in world understanding and brotherhood. The Decade of Decision could be remembered for the kind of achievement that makes the intangibles tangible and the untouchables touchable. World questions are being discussed objectively and intelligently by Disciple young people. Activities and programs will be taking on new depth as miniature mission stations function daily in every Christian's living room.

New Leaflet Sent Out

A new flier came recently from the congregation of which the writer is a member. Under the title, *Wanted! An Opportunity for a NEW LIFE,* the brochure asks that "our church" sponsor a family from The Netherlands—and we shall probably do so. Our young people were included in the planning and in the voting and will become personal friends of members of the family when they arrive. Not only that, but in the process these young persons are learning about Church World Service and its outstanding work.

Another folder describes the UCYM (United Christian Youth Movement) where Disciple young people have found a vital place in the ecumenical movement. They are a part of an effort to "plan together to provide a total Christian ministry to youth and a total Christian witness by youth."

Work camps and various service projects, in which hundreds of young people participate every summer, have become living evidence of "mission centers" in almost any state or province or nation. Not that our youth are saying, "We have what you ought to have. Now take it." Rather they are saying, "All of us have needs and each of us can be of help to the other. Therefore, may we come over to your house and help you do your work for a while? It will help us to become acquainted and we can learn much from each other."

Four work projects of Disciples of Christ are even now appealing to many of our finest college students. When college students, earning most of their way through school, pay $100 or more and transportation to work for several weeks without salary during their summer "vacation," there is an evident spirit that is known by some as "mission."

Hosteling Means of Learning

Hosteling, too, has become a way of getting acquainted in European countries. Touring by bicycle, stopping overnight at supervised hostels long enough to sleep, eat and become acquainted, has added much to the appreciation of peoples with different backgrounds. While hostels are not well known in the United States of America and Canada, they might have been the inspiration for the more elaborate tour that has become an annual event of The United Christian Missionary Society. This year Charles Mills will serve as personal guide for the European Youth Tour, a 51-day tour from New York. What an opportunity for our own young people to catch the spirit of understanding and good will at first hand!

Perhaps we should mention the current practice of exchange students in which colleges and governments cooperate to send their best young people to receive part of their college education in an environment different from their own. In such an environment each student comes to know the others under natural and

Augustine Kyei of Ghana, right, talks with young people during a break in sessions of a Christian Youth Fellowship Meet attended by two hundred high school youth recently in St. Joseph, Missouri. Mr. Kyei called education one of his nation's most pressing needs. He praised missions.

*Mr. Pugh is executive director of local church life of The United Christian Missionary Society.

relaxed circumstances, where for a time the visitors can become identified with a new and fascinating way of life. Forever after there will be friendships, memories and mementos to remind all concerned that racial or nationality differences are minor and that love and friendship is the common denominator of all peoples.

When one thinks of the many ways in which our church young people share in the world program of Christendom, it is encouraging indeed. Year after year through CWFF (Christian World Friendship Fund) our youth groups pledge worthy amounts to mission projects around the world.

Modern travel and acceptance of good-will visits and tours make world brotherhood a reality at least for brief times in the activities of many of our youth.

One church we heard of, Central Christian in Austin, Texas, has sponsored four youth caravans to visit Mexican mission work and plans another this year. The first of these caravans of mission study tours was made in June of 1952, under the direction of the minister, John Barclay. Various friends have aided in underwriting the transportation costs while parents of the young people have paid other expenses. Scholarships also have been offered to youth who could not pay their own way. It is now the continuing policy in the church's missionary education program to send their young people on even years to all the Mexican mission stations.

Other Churches Join

In 1956, the Hyde Park Christian Church and their minister, Archie Stevenson, joined the caravan with a car of Hyde Park young people. This year Chris Diebel, minister of the Pecos church, is also joining the caravan with a car of his young people. The Central Church in Austin feels that it has discovered a new type of school of missions that is most effective in its influence on young people's missionary thinking.

To show the interest of youth in such subjects as well as the value of the news itself, we report here from a news article sent to the office of World Call by one of our fine young ministers.

Augustine Kyei, a native of Ghana and a student at the University of Kansas, sang and spoke to more than two hundred high school young people gathered in St. Joseph, Missouri, for a Christian Youth Fellowship Meet recently.

The Meet was an outstanding success. It was the largest attendance at any CYF rally for several years. Mr. Kyei is 25 years old and a third-year student working for a B.S. degree in architecture. The young people enjoyed him as both a representative of rising Africa and as an interesting person in his own right. He showed musical ability on the mandolin as he played some African folk songs and his own version of two familiar American songs. A government scholarship brought him to America.

Mr. Kyei answered well the many questions put to him by the interested young people. He said that the people of Africa look to America as a land dedicated to liberty and democracy and urged Americans to do all they can to help the rising young nations of the "dark continent."

CHARLES E. Jefferson was one of the great preachers of a generation ago. For many years he was the pastor of the Broadway Tabernacle Church in New York City. He was called "the apostle of the quiet style." When we heard him once, a long time ago, we were astonished. We had heard many eloquent preachers, many period orators, and quite a number of pulpit pounders, but Jefferson was different. He spoke in low tones, barely above a natural conversation. His diction was beautiful; his thought was original, striking and cogent. We began to buy his books, *Quiet Hints to Growing Preachers, The Preacher as a Prophet, The Preacher as a Shepherd,* his fine book of sermons *Things Fundamental,* and above all, his lectures at Yale on *The Building of the Church.* Frederick Keller Stamm often heard Jefferson preach, and he has drawn from his sermons, lectures and conversations to produce a volume, *The Best of Charles E. Jefferson.* Most of the original Jefferson books are out of print and Dr. Stamm has done a service to the present generation in introducing once more the work of this pulpit master.

CHARLES M. Laymon is editor of adult publications for the Methodist Church. His little book, *The Message of the Bible,* is an attempt to mediate the Scriptures to the average layman. The Bible is a complex book of many authors, many purposes, many literatures, and many levels of truth. To have a simple and scholarly discussion of the Bible in non-technical language is always valuable. This is one of the best. It would make an excellent textbook for use in the local church.

THE book of *Ephesians* is quite a challenge to the scholar and reader. Its authorship is uncertain. Its material is paradoxical, ranging all the way from glorious affirmations to strict legalisms. Edgar Goodspeed contended that the book of Ephesians was a kind of preface to the Pauline letters. John Mackay of Princeton recently wrote a volume pointing out its ecumenical emphasis. We have heard commentators who analyzed every sentence and pressed the material into a literalism that we felt missed the mark. Markus Barth of the Federated Theological Faculty of the University of Chicago (son of Karl Barth, by the way) makes a study of Ephesians that is interesting, scholarly, and fresh in its approach. While generally orthodox in his judgments and contending that the material is Pauline in accent, he holds that the book had evangelistic purposes—but the evangelism was not limited merely to getting personal commitments. It probed the depth of Christian meaning not only for the individual but for society. Careful readers of this volume will find the treatment fresh and arresting. The title of his book is *The Broken Wall.*

WILL Sessions, popular pastor of the Independence Boulevard Christian Church of Kansas City, has reconstructed the events of the Passion Week of Jesus in a small volume called *Week of the Cross.* Dr. Sessions has assembled his biblical material with skill and he writes with literary charm. Church workers who will prepare 1961 Passion Week programs will find this

(*Continued on page* 41)

Missionaries Are Still Needed!

By RALPH T. PALMER*

RUSHING into the house, Nathan shouted, "Aunt Maxine, when is that flower going to open?" Five-year-old Nathan, a son of a missionary colleague in Japan, often visited us. This day he had discovered a Japanese Mountain Lily bud on a slender stalk. The Mountain Lily bloom is often the size of a trumpet bell, white speckled with gold and bedecked with a bright red center.

"When it is time, Nathan, God opens the flowers," Mary Maxine explained, and this seemed to suffice for the moment as an answer. However, every hour or so for two or three days Nathan checked on the lily bud. Each time he would ask excitedly, "When is God going to open the flower?" Each time he heard the reply, "When it is time God will open the lily."

One morning after breakfast Nathan rushed out into the garden and found the flower opened at last. He stuck his little face deep into the lily for a good whiff, came up with his nose covered with bright red pollen and shouted, "Well, *good for God!*" God had opened the lily.

God Is at Work

As one looks at the results of the mission work of the past and the present around the world one can not help but shout in praise and adoration, "Good for God!" One cannot visit in the world missionary enterprise without becoming excited about the victories that have taken place and those that seem evident in the future. Truly God has been and is at work around his globe.

To meet the challenges of the future, the division of world mission of The United Christian Missionary Society has dreamed exciting dreams. It has envisioned hundreds of missionaries and thousands of national Christian workers around the world, witnessing to the love and power of God through Jesus Christ.

But because it has had to be realistic the division has been forced to examine the work and mission of the church in the world in order to ascertain the *minimum* number of missionaries necessary to the continuation of even the present work. It was forced to make this hard decision by the stark fact that future budgets will be limited by increased costs even though the churches may triple their present giving. For this reason the division projected the following minimum personnel needs for life recruits and career missionaries during the decade of 1960-1970:

Number of missionaries comprising the proposed missionary staff of 1970 400

Number of *new* missionaries needed to reach a staff of 400 plus certain important ecumenical positions of service 300

Because of the rate of withdrawal, in order to find 400 qualified missionary candidates it will be necessary to recruit 1,200 missionary volunteers.

Both short terms and career service overseas present to the qualified missionary some of the greatest challenges ever known in Christianity.

What are some of these challenges?

Challenge to Greater Effort

First, the victories already achieved challenge us to greater effort.

Throughout many mission fields ripening harvests point the need of further endeavors. The surge toward Christianity in Africa since about 1920 has been very remarkable. Mexico seems to be on the threshold of a movement toward Protestant Christianity shown by a new evangelistic zeal among some of the younger Christians.

In the northern section of Quezon Province in the Philippines, pastors from the Tagalog area have visited

*Mr. Palmer, a former missionary to Japan, is executive secretary of the department of missionary selection and training in The United Christian Missionary Society.

Missionaries are still urgently needed around the world today. Here two volunteers for mission service, at left, talk with trustees and officials of The United Christian Missionary Society of Disciples of Christ. Continuing around the table, from left to right, are Mrs. D. F. Close, a trustee; Ralph Palmer, executive secretary of missionary selection and training; Miss Jessie M. Trout, vice-president of the United Society and executive secretary of the department of Christian Women's Fellowship; Carl Brown, Mrs. Charles F. Bailey, and Mrs. Myron C. Cole, all trustees.

—Photo by Thomas P. Inabinett

and talked although no Christian work has been concentrated there. But these rather primitive Negrito people of the area have invited Christian workers to come in and teach them. During a recent evangelistic campaign in Puerto Rico hundreds came into the church. Thailand was once considered a static field. Now there is a new interest among the churches and the Lao Song people there are possibly the most fruitful field of any confronting Disciples in their total mission effort.

Another victory achieved by past missionary efforts is the Christian insistence on the worth of the individual and the need for stressing his value, his rights and his due privileges in society. Slavery has been largely abolished as have several oppressive class systems. Literacy has improved greatly as have world health and inter-racial adjustments. An even greater recognition of the worth of the individual is now seen in the guise of nationalism struggling to carve for itself a place in many more social areas and cultures of the world.

Changes in National Life

Other victories are seen in certain changes in national life. The history of the missionary enterprise has shown that missionaries in the past frequently have swayed even some of the basic policies of entire nations. The missionary to Japan, for example, can find pride in the fact that several recent social reforms, such as the abolition of legal prostitution, have added Christian moral fiber to the actions of millions of men and women of that great country. These reforms stemmed directly from the influence of Christian Japanese who served as members of government. These Christians are products of the missionary outreach of the church.

Victories are apparent in the Christian leadership training programs. Fundamental to the life of the churches is the leading of persons into a saving relationship with Jesus Christ. Such a relationship necessitates guiding and training converts to become active and effective Christians in the life of the church. Such guidance and education must result in trained Christian leaders. Training leadership can be one of the most satisfying activities of the modern missionary.

A second challenge to the qualified missionary is the opportunity for multiple types of service in today's world.

Whereas one missionary may be trained for urban work, another may be trained for a ministry among rural people. The missionary may find himself privileged to serve in one of the many forms of pioneer evangelism. This may mean work in remote parts of the world with people who are still very primitive in their daily habits and intellectual perspectives. On the other hand he may be assigned to service in pioneer work in slum areas of a downtown metropolis or work among miners or other laborers, helping these people find Christian answers to personal labor and management problems.

Third, the challenge to the missionary is enhanced by the special personal benefits of missionary life and work.

Can Count on Security

Missionaries today can count upon a degree of personal security and comfort. Concentration on the greater challenges of service is made possible by the adequate missionary housing and the easier living conditions which prevail today; by the knowledge that medical care is readily available to every missionary and his family and paid for by the mission board; and by the knowledge that one's salary is based upon the costs of living in the country in which the missionary serves and, therefore, is adequate for normal living if the missionary is willing to watch his budget.

Life and work in different cultures broadens the missionary's horizons. It enlarges his world, giving him a picture of life far greater than anything he could achieve within the confines of his own nation. Today's missionary has the opportunity of understanding the very *essence* of Christianity separated from the plush of American complacency and the twisting influences of Western culture.

Every Act Is Witness

Another of the great rewards of missionary service is the opportunity to make one's life count for more than it might in one's own country. The missionary abroad is challenged by knowing that his every act is a serious witness to or against the Christian faith. He is challenged to be a Christian all the time. He knows that he is always observed by nationals who are seeking to find in him interpretations of what Christianity means.

Unlike many vocations in the United States which limit the employee to a certain type of job and the use of a certain number of his talents, mission work challenges every missionary to utilize every talent he possesses or can develop. In most cases the missionary has the privilege of carving his own vocational niche in church life abroad. He is allowed to be flexible in his missionary career and to draw upon his every ability. The changing picture of one's job analyses and the constant shift and change in world conditions makes it possible for a flexible missionary to stay resilient and mobile all of his life, never falling into the rigidities of personality patterns often found in American people who have reached the middle and older ages.

One of the impressive privileges of missionary service

What Kind of Missionaries Are Needed?

135 churchmen, including 76 churchmen-educators and 59 churchmen-evangelists
53 educators, including 39 general educators and 14 special educators
32 nurses, including 20 nurse-midwives and 12 nurses
28 accountants and bookkeepers, including 18 bookkeepers and 10 accountants
17 literacy and mass communications personnel
12 general office personnel
10 artisans
4 social service personnel
3 physicians, including 2 general practitioners and 1 radiologist
3 field administrators
1 Christian educator

A surge toward Protestant Christianity seems to be rising in Mexico due to the evangelistic fervor of some of the younger Christians. At right is a group attending a recent Workers' Institute in Mexico. Disciple missionary John Huegel, standing at far left, instructs the workers. Other missionaries in the group include Paul Kepple, second row, third from right; Miss May Wilson, front row, second from right; and Miss Florine Cantrell, standing at right.

—Photo by Ella Kepple

is the advance in scholarship encouraged by modern mission boards. Boards stress achievement in cultural studies and linguistics, and specialization in certain technical and academic fields. Persons of high intelligence and abilities (linguistic experts, evangelists, churchmen, student workers, technicians and scholars in general) will continue to be in demand.

Perhaps the greatest challenge facing a missionary today is the challenge of achievement in interpersonal relationships. This is an art not well known and seldom adequately practiced today. Deep commitment, love and Christian concern must be coupled with an adequate understanding of the human being and his physio-psychological functions so that interpersonal relations may be constantly improved. At one time the missionary may have led the nationals he served in individual and often somewhat dictatorial patterns of leadership, without having too many opportunities for close personal relationships with them. But today's missionary has an opportunity to be in very close fellowship with his national friends and acquaintances.

Fifth is the challenge of changed lives.

Missionary's Primary Task

The primary task and privilege of every missionary is to bring the rule of God through Christ to the lives of non-Christians. The missionary is often privileged to witness the changes food brings to the hungry, clothes to the cold, and dignity to the newly released oppressed. But his greatest privilege is to be responsible for the changed inner life—the soul—when one is led to accepting Christ's love and way for his life. More than any other challenge or reward the missionary is inspired and thrilled to see Christ take over in the lives about him.

Sixth is the challenge which lies in the urgency of today's missionary task.

If there is a Christian answer to be given in situations abroad, it is usually the missionary and his national Christian colleagues who must give it, else the voice of Christianity most probably will not be heard. In these times when the expanding world's population in non-Christian areas is so great, Christianity is being squeezed into the mold of a small minority religion.

It has been estimated that the non-Christian world of 1957 comprised about two-thirds of the world's population, and that its rate of growth was two-thirds faster than that of the Christian world, which comprised the remaining one-third of the world's population. Unless a tremendous advance in Christian evangelism occurs in this Decade of Decision, it may be predicted that at the end of 1967 the ratio will be 95.6 per cent non-Christians to 4.4 per cent Christians.

Faces World Issues

We may see, therefore, that the missionary is challenged to the most difficult task in today's world. He is privileged to work within the framework of the established church as it faces formidable world issues. To adequately witness on these frontiers the church and its established mission work *must* be strengthened and improved.

In addition, new multitudes must be reached for Christ. In almost every country of the world, vast segments of the world's population are as yet unreached by the Christian message. These will not be won en masse. Each Christian must be won individually and personally. This is the continuing and primary task of the missionary and the Christian national.

When the missionary is able to meet the challenge of any area by raising up an indigenous Christian church and setting the church on a stable basis of growth and support he is then challenged to move into new avenues and areas of witness. His national colleagues are challenged to strengthen the established work and to venture themselves as missionaries into new fields. It is to these thrilling challenges, opportunities and privileges that potential missionaries are recruited.

Yes, missionaries are needed—urgently needed—in our modern world.

Missions In a Cha

C. A. Weesner Ob During Visit for I

MISSIONARIES still have an important role to play in the life of modern India. Despite the difficulties involved in getting new missionaries into the country, Disciples of Christ should not entertain the idea of diminishing their interest in the India Mission.

This is the observation of C. A. Weesner, executive secretary of the department of audio-visual services of The United Christian Missionary Society. Mr. Weesner recently spent three months in India as church consultant in the production of the film to support the 1960-61 foreign mission study theme, "Into All the World Together."

Besides the two sections of the film done in the studio and in Africa, three sections were photographed in India—at Ludhiana, New Delhi and Madras—and an important section was photographed in Thailand.

Gained New Respect for India

Mr. Weesner says that he went to India with some "fear and trembling" and returned with a new respect for the Indian people and for what their government is trying to do.

"Imagine the difficulty involved in communication in a country which has fourteen languages and 140 dialects," he says.

Mr. Weesner says that he appreciated the large, modern cities he saw and the progress that was evident everywhere. But, on the other hand, he saw life in its primitive state in the villages he visited.

The audio-visual secretary spent some time in Amorah, a village eight miles from the Disciple mission center at Takhatpur. Here he directed production of a film on Indian church life especially for Disciples of Christ.

"In the village," Mr. Weesner says, "people are involved in fundamental living." He pointed out the simplicity of village life and the problems the villagers face with the lack of sanitary and health facilities. The ox cart still is a primary means of transportation.

It was "Gandhi's idea that the villagers should gain independence through home industries. This notion is being abandoned in the tremendous surge toward industrialization and mechanization. India is now putting in its third great steel mill and a major aluminum plant. Prohibitive tariffs have been placed on all foreign goods to increase India's industrial growth, and this affects the supplies sent to the missions. Costs are raised many times."

In the villages, Mr. Weesner said, was a "satisfactory home life"—better than one might expect with the poverty of the people and the lack of basic human needs. Also education was better than that which he saw in other countries, especially in some areas of Latin America.

"In the villages Christians tend to build their houses around the church," he observed. "This is not to say that Christians hold themselves in a kind of vicious isolation from the rest of the villagers."

Mr. Weesner saw on the whole a rather healthy attitude of missionaries and nationals toward the situation in India.

In Bilaspur he noted that the program was especially effective. Here the Disciple mission has won the friendship of people throughout the area. No one opposed the work of the American film expedition; rather, he points out, the crew got a "royal welcome" and were helped by both Christians and Hindus.

Mr. Weesner was especially happy to get the help of Rajkumari Amrit Kaur, the president of the Red Cross in India and a friend of Christian missions for several decades. She was the only woman to serve in the cabinet of the free Indian government.

Gave Time Generously

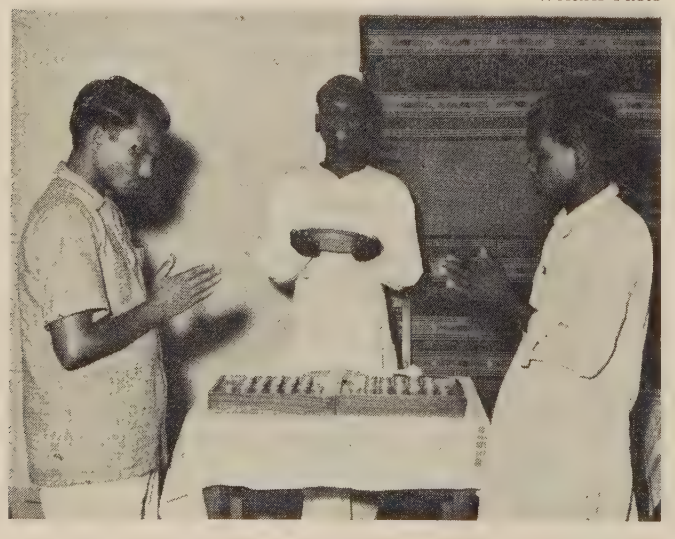
"This Christian stateswoman gave her time most graciously in assisting in the planning and the preparation of the film. She was photographed and recorded at her home in New Delhi.

"She was not pro-mission nor anti-mission in her government position. She sought to understand both points of view, but she proved herself to be a true friend of missions. As Minister of Health, she visited Disciple hospitals and spoke on many occasions."

Mr. Weesner also was impressed with the effectiveness of the program in Orissa, a province of India. Here Disciples of Christ work with the British Baptists in an

Above, C. A. Weesner of The Uni ed by students in Orissa at spe

Below, a communion service is held in the church in Diptipur, Orissa, India, one of the centers of the cooperative work of the British Baptists and Disciples of Christ.
—Weesner Photo



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effort that is bearing much fruit.

"This is still one of our most promising fields," he noted.

"The medical program continues to make a strong witness. Victor Rambo, while we were there, received word that he had been named a Fellow in the Royal College of Surgeons, Edinburgh (Scotland). Dr. Rambo is, like all Disciple missionaries in India, serving sacrificially."

Most Disciple missionaries in India must spend one-half their time "staying alive" and the other half doing their work, he observed.

"I was impressed with the quality of people Disciples have sent out as missionaries. This points to the value of having stringent and careful preparation of missionaries. It requires strength to be a missionary today, but the rewards are greater than ever before."

Mr. Weesner said that one of the highlights of the period in India was the opportunity of seeing many outstanding Indian leaders in action.

"The Indian church still needs its partnership with the American church through missions," he noted, "but the Indians are taking on more and more responsibility and doing their jobs well."

Worked with Many Nationals

In making the movie in Amorah, Mr. Weesner worked with a number of nationals who impressed him with their ability. G. Samuel, superintendent of evangelism, living at Takhatpur, played a minor role in the film but was one of the main supports in developing the plans and arrangements. McDonald Claudius, now pastor at Bilaspur, served as leading man. Tula Ram Paul, pastor at Lata and circle pastor for the area, gave his time for the full three weeks of production, as well as the facilities of his home and his farm. S. L. Singh, an area worker at the Disciple agricultural demonstration center at Takhatpur, was released from his work and served as "production manager."

The cast and "extras" for the film, close to 200 in all, came from Disciple churches at Amorah, Lata, Takhatpur, and Jarhagaon, and included a number of Hindu friends who were enthusiastic and helpful.

"The warmth, the pleasantries and the spirit of cooperation with which this expedition was received and assisted," Mr. Weesner stated, "far exceeded the happiest hopes that we had reason to have. This was due in part to meticulous preparation but in the main to Christian attitudes in human relations which opened doors and hearts to receive us gladly and to assist us willingly. We could desire no more valid testimonial to our mission witness through the years."

Although Christians are few in number in India, he observed, their influence is far out of proportion.

"Such men as Doctors Sukhnandan and Deen are doing a great work through their eye camps and village medical programs. Their hospital at Mungeli is far ahead of any operated by nationals.

"Also there are leaders like Sam Masih, Nathaniel Peters, Peter Solomon, and Moti Solomon, whose names are familiar to many American Disciples."

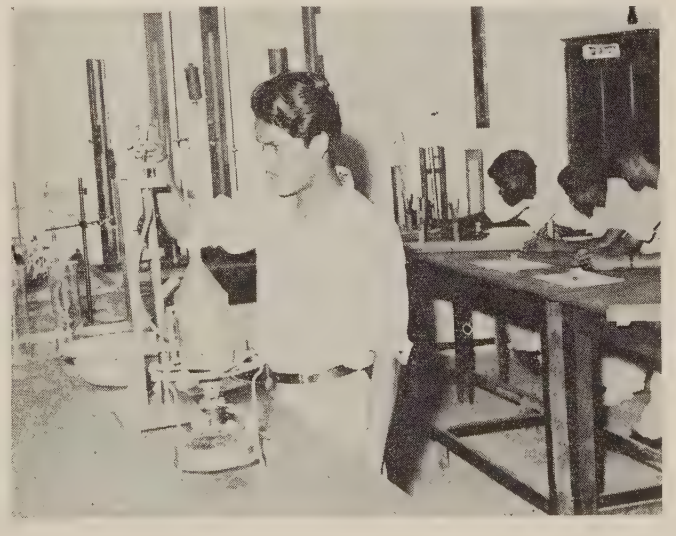
Nothing to Cause Pessimism

In his visit to India Mr. Weesner says that he saw nothing which would indicate that Disciples ought to consider pulling out of India. Missionaries face some difficulties, he admitted, but nothing which would cause real pessimism about the future of mission work.

"It has been difficult to get visas for entrance into India," he says, "but there are no signs that this has been the result of malice. It is a hit-or-miss situation, sometimes with various types of missionaries being turned down without clear-cut reasons. We can't always predict that a doctor will be accepted and an evangelist turned down. The pattern is not clear."

From the evidence he gathered during his three-month stay, Mr. Weesner feels that the Indians are generally friendly to Christian missions and appreciate their contribution to the country. The influence of Christianity is great throughout the land, and the current difficulties are the result of rising nationalism and a reaction to foreign interference. As for the scene as a whole, he says, "missionaries are still needed in India."

Below are students in the boys' high school in Bilaspur, India. Mr. Weesner saw Bilaspur as one of the forward-looking mission stations serving the Indian people today.
—Weesner Photo



Serving God and Man

Program at Edinburgh World Convention Puts Emphasis on New Commitment by the Churches

By JESSE M. BADER*

THE Sixth General Assembly of the World Convention of Churches of Christ (Disciples) will meet in historic Edinburgh, Scotland, from Tuesday evening, August 2, to Sunday evening, August 7.

A committee on program and arrangements has been working on the Edinburgh program for more than two years. Theo O. Fisher, minister of Northwood Christian Church in Indianapolis, is the chairman. A program committee of fifty members, representing Disciples in a number of countries, has helped to build this program. It has not been fashioned by one country but by the participation of leaders in a number of countries.

The general theme of the convention program has a wide sweep to it and a tremendous challenge. The theme is, "The Church Committed to Christ—Concerned for Man." All the worship services, the music of the various sessions, and the messages will be related to this central theme.

THE opening session of the convention will be Tuesday evening. The first event will be the colorful Pageant of the Flags, when the flags of thirty-four nations will be carried down the two broad aisles of Usher Hall by as many young people. In every one of the five previous conventions a Pageant of the Flags has been the first item on the program. Each flag represents a country in which Disciples have churches and workers, carrying on in the name of Christ and for the extension of his kingdom. Preceding these flags will be the open Bible carried by a young person, followed by the Christian flag of Scotland, the host country.

The president of the World Convention is Charles K. Green, a layman living in Manchester, England. He will give his presidential address at this opening session. Preceding his address there will be two brief messages of welcome, one by the Lord Provost of Edinburgh and the other by the moderator of the General Assembly of the Church of Scotland.

On Wednesday morning three messages will develop the theme, "The Message and Mission of the Church." The Thursday morning session theme is "The Faith and Fellowship of the Church." The Friday morning theme is "The Hope and Destiny of the Church." Each theme will be developed by three messages.

THE evening sessions will be characterized by great music. The convention choir will be under the direction of Arthur Wake, the minister of music on the faculty of The College of the Bible at Lexington, Kentucky. A convention choir composed of singers from many countries will occupy the choir loft in Usher Hall. Erik Routley, one of the finest organists in Great Britain, will preside at the organ. An anthem will be sung each evening by the choir. The program book will carry fifty great hymns which have been carefully selected by a music committee of which F. W. Wiegmann of Indianapolis is the chairman.

The worship services which will be used at the beginning of each convention session have been prepared by Principal A. L. Haddon of New Zealand. Special emphasis will be placed on worship during the entire convention.

Following are the evening speakers and their subjects. On Wednesday the title is "The Church Committed to Christ." The address will be given by President Perry E. Gresham of Bethany College in West Virginia. The Thursday evening message will be delivered by George MacLeod on the subject "The Church Concerned for Man." Dr. MacLeod is a former moderator of the General Assembly of the Church of Scotland. The Friday evening address is on the subject, "The Church Knows No Boundaries." The speaker will be R. S. Garfield Todd of Southern Rhodesia. The closing Sunday evening message will be given by A. Dale Fiers of Indianapolis on the subject, "Lighten Our Darkness."

EIGHT nationals will speak briefly, one in each session except one, on the subject, "Christ at Work Among My People." One of these nationals is Bokeleale Jean of Belgian Congo. He and his wife will be in attendance throughout the convention.

Twelve study groups will meet on two afternoons to consider six interesting theological subjects. The attendance in each group will be limited to one hundred. Sixty leaders will help direct these study groups.

The young people will provide the program for the convention on Saturday.

Three large luncheons will be held during the week. One will be under the auspices of the World Christian Women's Fellowship; another for the ministers of Disciple churches around the world, with the Pension Fund of Indianapolis as host; and the third will be the All-Nations' Luncheon on Friday noon when about thirty speakers will bring one-minute greetings from their respective countries.

The high experience in the convention will be the communion service at three o'clock on Sunday afternoon in Usher Hall, when the British brethren will be in charge of the service, with Charles K. Green presiding. The communion sermon will be preached by W. A. Welsh of Dallas, Texas.

About thirty-six hundred delegates are expected to be present at Edinburgh from all the countries where Disciples have churches and work. These persons will come together not primarily for sightseeing but rather they will be coming together for worship, inspiration and Christian fellowship.

Dr. Fisher

Dr. Fiers

Mr. Green

Dr. Welsh

* Dr. Bader is general secretary of the World Convention of Churches of Christ (Disciples), New York.

Rural Churches Come to Life

A Veteran Minister Tells What Can Happen When Country Churches Catch a Vision of Progress and Get Some Help

By S. S. LAPPIN*

THE churches of my boyhood were all small churches—Geff, Cisne, Buckeye, Pleasant Grove. They are still there in Wayne County, Illinois. Here and there is a basement or a vestibule, maybe a bit of greenery outside, or the gesture of a church school class or women's society, but still little.

I began my ministry in northern Illinois, among little churches. Because of such a background and such beginnings my interest in the social and religious life of the American hinterland, remote from cities and towns, is easily accounted for. At first it was the tie of social kinship; I knew that kind of folk and they knew me. We loved one another.

So it was that, after having been gone from the rural scene for a time, I let go the college church and the classroom at Bethany College in West Virginia and settled in Lawrence County, Indiana. The situation I was looking for I found at Bedford, where fourteen rural congregations, just after World War I, were decadent or dying, two or three already dead. All were circled around First Church in Bedford, a potentially strong county-seat congregation in an overgrown country town of some 15,000 souls.

During my ministry there, I wore out four automobiles on the gravel roads over hills and around curves in Lawrence County, while earning support in the Bedford church that grew and flourished in the new spiritual warmth generated. For me it meant, all told, forty years of strenuous endeavor (with an interim absence of twelve years, working at the same job elsewhere and from another angle)—forty years spent in nursing fourteen tiny, remote Christian churches into larger life and activity.

The rural churches, when they learned of my strange obsession to give a helping hand, welcomed me with acclaim. Others had come only to "take collections" for causes these people knew not of. My predecessor, spurred to the task, began a canvass and got eighty-five cents at one church and fifty at the next. He gave it up as a bad job.

THIS is not the story of this writer's accomplishments. It is but the saga of a county-seat church—made strong by the inflow of members that weakened its sister churches near by, at long last turning back with a glad hand to the sources of its prosperity. The power was there; I but turned on the current. This needs to be done in fifty counties in Indiana and in rural areas all across the United States and Canada.

For see what had happened—

In the late 1860's and early 1870's the pioneer farmer, worn down with exacting labors and possessed of a sufficient estate, began moving to town. What a windfall for the county seat church or the church in whatever larger town near at hand!

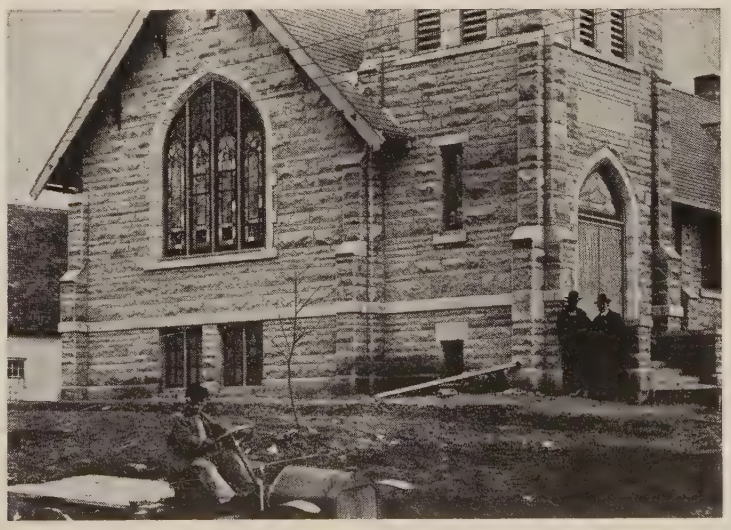
THE little churches, out along the gravel road or maybe in a tangle of brush or briars, the weather-beaten meeting houses with none of the facilities in use in the towns and thought to be essential to religious services, began to be the subject of derision. They were given names suggestive of this—Pinhook, Rabbit Hash, Puckie Huddle, Dogtown, Whodathunket, or else to quote a recent characterization, mere "social clubs that meet in the name of Christ." But Bug's Chapel, as reactivated, becomes *Mount Pleasant;* Pinhook becomes *Mount Union;* Brush Creek, *Homewood;* Goose Creek, *Happy Valley.*

The scorn of many for the rural-churches happened in the nature of things. It is utterly futile to place blame for it. To find fault with these isolated and neglected groups of brothers and sisters in Christ, the innocent victims of

(*Continued on page* 39)

* Dr. Lappin, of Bedford, Indiana, has served many churches of Disciples of Christ as pastor and has held several positions of national responsibility among the churches. He is author of the recently published Bethany Press book, *Run, Sammy, Run.*

Nothing is more dramatic than the story of a rural church that makes a new life for itself after years of decline and inactivity. The author of this article saw the transformation of the Bug's Chapel church, left, to the attractive Mt. Pleasant Christian Church at the right. The old frame building at left was abandoned; it was then Dr. Lappin led the few remaining members to catch a vision. Dr. Lappin is shown at the remodeled church at right in photo.



Dr. Haddon

Stirrings of the Spirit

A Report on Race Relations and Christian Unity in New Zealand

By A. L. HADDON*

TWO matters have stirred New Zealand to unusual interest in recent months. One is connected with Rugby football, and the other with the movement for church union.

In connection with football, a remarkable demonstration against racial discrimination has grown out of a comparatively small thing. The Rugby Union of New Zealand, which controls the game in this country, announced that a team would tour South Africa this year and that in view of the policy of segregation of races there, no Maoris would be included. The Maoris are the aboriginal natives of New Zealand.

Since the wars with the Maoris over a hundred years ago, and specifically by the 1840 Treaty of Waitangi, Maoris and Europeans have been one people with equal rights for all. When occasional individual lapses happen, as when a Maori was refused service in a hotel near Auckland, there is an immediate outcry by people, press and politicians.

The decision to exclude Maori footballers brought a resounding reminder of public policy and feeling on this question. The Life and Work Conference arranged by the National Council of Churches, the leaders of all denominations, university professors, student bodies, trade unions, women's groups, and others launched a protest which has already been signed by a tenth of the total population. More than 90 per cent of those approached have signed.

THE protest calls for a change of the Rugby Union decision or, alternatively, the abandonment of the tour. As something like a million dollars is involved in this clash of world champions, the Union is reluctant to drop the games.

If the tour proceeds as at present planned (excluding Maoris), it will mean that the segregation practiced elsewhere has been weakly accepted into an aspect of New Zealand life. This country has been favorably known abroad for its insistence on the equality of treatment for its two races. This sporting matter has already raised the question whether the nation's opposition to racial discrimination has not slipped badly.

The second alternative is that the Rugby Union should bow to public opinion and call for the selection of the best players (Maori or European), leaving it to each player to say if he is willing to make the trip. Failing that, Parliament will be asked to bring pressure to bear to have the tour abandoned.

That groups, so diverse in their other interests, have come together in this, indicates that there are religious, ethical and other human interests affected which are too important to be made subservient to financial returns. That a mild protest has turned into a storm of indignation is of some significance in the nation's development.

THE churches have been front-page news in a second connection—the church union negotiations, into which the Anglican (Protestant Episcopal) Church has just entered for the first time.

In the 1920's the quickened interest in unity noticeable around the world touched these shores also. Three church bodies of similar faith and structure—Presbyterian, Methodist and Congregational—began to talk about uniting. A vote of the membership taken in the 1930's revealed a favorable majority in each communion, but the total voting was considered insufficient to warrant action.

In the 1940's the question was reopened, a basis prepared, and a campaign of education started. In 1951 a Joint Standing Committee of the three churches was set up to meet regularly and focus the negotiations.

Two years later an invitation was extended to all the communions in the National Council of Churches of New Zealand to enter the conversations.

The Baptists replied that no good purpose could be served.

The Salvation Army said that their international nature prevented them from entering local unions.

The Churches of Christ (Disciples) responded favorably to an invitation considered to be so much in line with their historic drive toward ecumenicity.

The Anglicans agreed to consider and, after six years, accepted the invitation.

The first joint meeting of the five bodies was held recently at Feilding. The Anglicans made a statement as to how they regarded the ministry in relation to episcopacy. This was most conciliatory and opened the way for plans similar to those operating in South India and being considered in North India and Ceylon.

THE churches that have been working together longer reported that they had a basis of union almost ready. This was not a complete constitution for a united church. It was a concisely stated basis for coming together, staying together, and living together in a unity of worship, work and witness.

This basis of union was put forward in the belief that the best way to serve Christ is by giving up self-centered ambitions and so living that he can work his will through us. Some had been shown again the glorious vision of the wholeness of the church. We want to learn from Christians in all parts of the world and then face up to the opportunities in our own situation.

* Dr. Haddon is in his thirty-fourth year as principal of the Bible College at Dunedin, New Zealand, and for twenty-two years has been editor of the *New Zealand Christian*.

Food Problem

World Faces Crisis In Feeding Billions

POPULATION versus food is *the* great problem of our time, the director of the United Nations Food and Agriculture Organization (FAO) told members of Agricultural Missions, Inc., recently.

Addressing the agency's thirtieth anniversary luncheon in New York City, the Hon. Binay Ranjan Sen of Calcutta declared: "If today we are having trouble producing adequate food for the world's three billion people, what a problem lies ahead only thirty-five years from now in feeding six billion!"

After describing the cooperative work of eighty governments through FAO, Dr. Sen said that the Freedom from Hunger Campaign, to be launched July 1, will "hopefully arouse the public from its apathy" concerning the world's food problem. The five-year campaign will include education, research and action programs to combat hunger and malnutrition, and studies of methods of improving production and distribution.

Because of their close contacts with the people who are both producing and needing the food in underdeveloped areas, agricultural missionaries are important to the success of the campaign, Dr. Sen told the group.

Women and WORLD HIGHWAYS

"Set Our Feet on Lofty Places"

Service of Installation for Christian Women's Fellowship

By LETA BRADNEY*

Worship Setting: *A cross on pedestal—eight streamers attached. Perhaps eight low steps for officers. Streamers or steps may bear challenge phrase for each officer. A poster bearing three lines:*

"God of Grace and God of Glory"
"Set Our Feet on Lofty Places"
"Grant Us Wisdom, Grant Us Courage"

During the leader's opening statement, the hymn "God of Grace and God of Glory" *may be played or hummed softly as background music.*

Leader: Beginning in July, through our theme hymn "God of Grace and God of Glory," we will pray "Set Our Feet on Lofty Places." This is the theme around which our general programs are built. It is also the high inspiration which should undergird all we undertake during the new missionary year.

Twelve phrases from this hymn are used in the development of the general programs, but there are other phrases equally significant and challenging. These we will use today as special charges to the incoming officers.

We might well think of all of the work of Christian Women's Fellowship this year as being the presentation of a great oratorio, the production of which involves every member. Each Fellowship will work on its own presentation, but each will be a part of the great production played by more than four thousand Fellowships in the United States and Canada.

Themes running throughout, and which should be participated in by all, include *(pointing to poster):* "God of Grace and God of Glory"; "Set Our Feet on Lofty Places"; "Grant Us Wisdom, Grant Us Courage." These will be used several times throughout this service.

Whether one is an officer, a program leader, or a participant in any phase of the program, these challenges are hers, but today we give special instruction for the solo parts. The President, the Vice-President, the Secretary and the Treasurer will take their places as we repeat together these three petitions *(pointing to poster).*

Officers

Leader: ————, as newly-elected President, I charge you to keep as your special prayer the petition, "On thy people pour thy power." May this be a constant reminder to you that all power and strength comes from God. Your success will be dependent upon your acceptance and use of this power. May it also remind you of your responsibility to pour out your strength and influence for the development of all within our Fellowship. If you accept this challenge, will you pick up your streamer and repeat "On Thy People Pour Thy Power"?

————, as Vice-President, you are charged to remember that *"Lo! the hosts of evil round us scorn Thy Christ, assail His ways!"* You are responsible for helping to recruit members and to enlist all in active participation. As you do this will you challenge the members to be informed through reading World Call and other Christian literature? If you accept this responsibility, will you make your connection with the cross by taking up the streamer which represents your special responsibility?

————, as Secretary, responsible for keeping records and making reports, let your prayer be, "Cure thy children's warring madness." As a symbol of your acceptance of your responsibilities, will you take up your streamer?

————, as Treasurer, your prayer, "Bend our pride to thy control," should give expression to your desire that all members of your Fellowship be worthy Christian stewards. Be a careful keeper of the monies and a regular and prompt remitter. Symbolizing your acceptance of your responsibility, will you take up your streamer?

Now, these officers will pray together our three petitions *(referring to poster).*

Directors

Leader: The Directors of Service, Worship, and Study will take their places.

————, as Director of Service, your prayer should be, "Shame our wanton, selfish gladness." Praying this, I charge you to lead the Fellowship into effective service in the local church, in the community, and in the world.

————, as Director of Worship, seeking to lead the members to more effective experiences of worship in the Fellowship and in their personal lives, let your prayer be, "Gird our lives."

————, as Director of Study, your prayer should be, "Let the search for thy salvation be our glory evermore." By the program of general study in the Fellowship and in groups, by interest groups and all programs of study, you will lead others to this prayer as well.

If you three, as Directors of Study, Worship, and Service, accept these assignments, will you take your streamers, repeating in turn the prayer to which each of you is committed?

Leader: To you *(name group leaders),* the group leaders, are given the opportunity and responsibility of knowing your members and of helping each to be a participating member. Your task requires constant vigilance, and your prayer should be, "Save us from weak resignation to the evils we deplore." Will you indicate your acceptance of your responsibilities by taking up your streamers?

Members of Fellowship

(Turning to the Fellowship) You have heard the charges to your leaders and their responses. Do you, the members of the Fellowship, pledge yourselves to support and uphold them? If so, will you please stand and repeat the three petitions *(indicating the poster)*?

Leader: The parts have been assigned. We are ready to begin the great orchestration. First let us read the words of the hymn, all of us reading together silently. Then let us sing together this hymn which shall be our guide and challenge during 1960-61.

Hymn: "God of Grace and God of Glory"

Prayer of Consecration

*Miss Bradney is the director of leadership development, department of Christian Women's Fellowship, The United Christian Missionary Society.

Disciple to Serve UCW

Mrs. James D. (Mossie) Wyker of Berea, Ky., has been named as special representative of United Church Women, general department of the National Council of Churches.

Through speaking engagements and informal contacts with lay leaders and ministers, including ordained women, Mrs. Wyker will work for the development of the cooperation of men and women in church and society; for the involvement of the laity in the work of the churches; and with communions as they work together in the council movement for the wholeness of the church.

Mrs. Wyker is an ordained minister of Disciples of Christ.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College Professor Will Go to Russia

G. A. CONSTANTINE, chairman of the department of education and psychology of Atlantic Christian College in Wilson, N. C., has been selected by the Comparative Educational Society of the United States to participate in a field study and seminar of Russian education this summer.

The Trade Union of Educational and Scientific Development of the USSR invited the Society to send fifty American educators to Russia for the study. The Society, in cooperation with the Commission on International Education, selected a professor of education from each of the fifty states. Dr. Constantine will represent North Carolina on the Russian trip.

The Wilson Chamber of Commerce has announced plans for the inauguration of an annual College Appreciation Week, to be held the first week in May of this year. B. B. Plyer, Jr., president of the Chamber of Commerce, says that the purpose of the observance is to emphasize the importance of higher education in general and to spotlight the importance of Atlantic Christian in the community.

Various clubs of the community will visit the campus during the week, faculty members will be honored at a dinner, and other events are planned. The Chamber of Commerce also plans to establish a scholarship award to be presented during the week each year to the most outstanding senior majoring in business.

Bethany College Professor Receives Ford Foundation Fellowship

David F. Ross, professor and head of the Department of Economics and Business Administration at Bethany, West Virginia, College, was awarded a Ford Foundation Fellowship to take part in the Regional Faculty Seminar in Economics this summer at the University of Michigan.

This seminar, one of six being held across the nation, will be from June 20 through August 12. The study subject will be "National Income: Problems of Stability and Growth."

Dr. Ross has published numerous works on the economy and economic development of Honduras and Puerto Rico.

The College of the Bible Hears S. Vernon McCasland

The annual spring lecture series of The College of the Bible, Lexington, Ky., was held April 19-21. S. Vernon McCasland, professor of religion at the University of Virginia, was the special lecturer. Dr. McCasland's theme was "Jesus, Yesterday and Today."

A Southeastern Consultation on the Ministry and the Church was held in conjunction with the lecture series. Sponsored by the Christian ministers of Kentucky, the sessions included group discussions, lectures, worship periods, and a session on recommendations, plans and evaluation.

A workshop on church music will be held June 8-10, with Mrs. Madeline Dean Ingram, chairman of the Department of Fine Arts, Lynchburg College, as director. A graduate of Oxford College, Mrs. Ingram holds the Bachelor of Music degree and a certificate in organ from Randolph-Macon College. She has served on the faculty of the Presbyterian School of Christian Education, Richmond, Va., and has had a wide experience in church and school music across the nation.

George W. Crane Speaks at Christian Theological Seminary

George W. Crane, noted psychologist and medical doctor, newspaper columnist, churchman and lecturer, was guest speaker at Christian Theological Seminary, Indianapolis, Ind., student assembly on March 16, speaking on "Psychology and Psychiatry of the Pulpit." The meeting was open to the public.

At the Chicago Temple, Dr. Crane teaches one of the nation's largest Bible classes. He is associate professor at Northwestern University, is a doctor of medicine and psychology and holds five degrees, including those from Yale and Northwestern universities. He is a member of the American Medical Association, the American Psychological Association, and the American Association of Applied Psychologists.

His book *Psychology Applied* has been selected as a text in sixty colleges and universities.

Chapman College Holds Founders' Day Banquet

The Honorable John F. Aiso, California Superior Court Judge and special lecturer at the University of Southern California Law School, was the principal speaker for the Chapman College, Orange, Calif., traditional Founders' Day Scholarship Fund Banquet, held on the evening of March 4 at the Disneyland Hotel.

Judge Aiso is the only Japanese-American to sit on a superior court bench. During World War II he served in the Army and rose to the rank of Lieutenant Colonel. A graduate of Brown University and the Harvard Law School, he was admitted to the New York Bar in 1935 and to the California Bar in 1941. Prior to his service on the Superior Court, he was municipal judge for five years. He is active in all civic affairs, formerly a director of the Church Federation of Los Angeles, and the chairman of the board of elders of the Hollywood-Beverly Christian Church.

All proceeds from the $25-per-couple banquet go into the Founders' Day competitive scholarship fund at Chapman. Eleven students are currently attending Chapman on scholarships from this fund.

Culver-Stockton Singers Visit Churches and Schools

The choir of Culver-Stockton College, Canton, Mo., under the direction of J. Leslie Pierce, toured the St. Louis area from March 25 to April 1 and made ap-

Science Building Dedicated at Lynchburg

Lynchburg College, Lynchburg, Virginia, held dedication services for its $620,000 science building at the annual homecoming festival, April 30. Here the members of the board of trustees pause to note the name of the building, The Thomas Gibson Hobbs Memorial Hall, in honor of a past president of the board of trustees.

—LC News Bureau Photo

pearances in a number of churches and high schools. A feature of the high school performances was the Light Opera Guild's presentation of selections from "My Fair Lady" and madrigals by the Tudor Singers. These groups are made up of selected members of the choir.

The choir of 48 members sings each week at chapel services and at many campus events during the year.

Since 1944 the college choir has been under the able direction of Professor Pierce. It has made tours each year throughout Missouri and the Chicago area, has appeared at numerous state conventions, and in 1957 participated in the program of the International Convention in St. Louis. The choir was featured in a national broadcast on the Mutual Broadcasting Company's "College Choir Series."

Drake University Announces Summer Program Plans

The summer school program of the Divinity School, Drake University, Des Moines, Iowa, has been especially arranged for the convenience of ministers desiring to take short-term periods of study. There will be three two-week terms, during any one of which a minister may take a total of two hours credit. The summer arrangement provides an excellent opportunity in courses for refreshment and spiritual renewal.

A National Science Foundation grant of $16,600 has been awarded to Drake University to finance a summer program for a group of secondary school teachers in the area of scientific research. It is scheduled to run from June 13 to August 12. The program will be similar to the one conducted last summer under the sponsorship of the Foundation, and most of the teachers who participated in the 1959 summer program will return to continue their study.

Director of the program will be Leland P. Johnson, professor and chairman of the Biology Department at Drake.

Hiram College Senior Receives Coveted Award

Mark B. Logan, senior at Hiram College, Hiram, Ohio, and son of Mr. and Mrs. L. J. Logan, North Royalton, Ohio, has received one of the coveted awards of the Woodrow Wilson National Foundation Fellowships. The fellowship was established for the purpose of recruiting promising persons for the teaching profession.

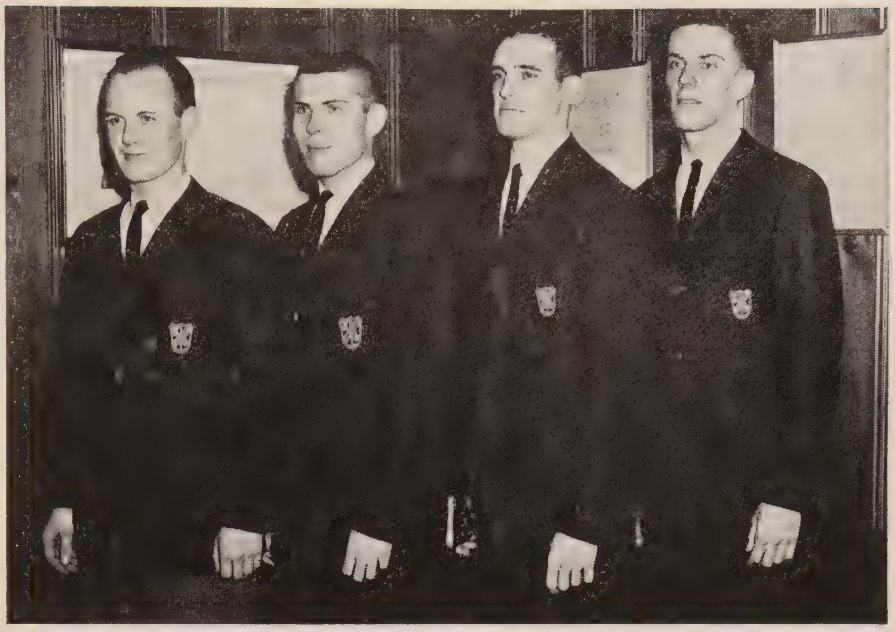
The awards of the Fellowship were made to 1,259 students from 355 colleges and universities in the United States for 1960-61 out of nearly 9,000 applications. It is recognized among educators as one of the most sought after fellowships. Students are nominated by faculty members. The awards carry a basic stipend of $1,500 plus family allowances and a full cost of a year's graduate study at any university of the recipient's choice in the United States and Canada.

Three other Hiram students received honorable mention in the applications.

Career Day Program at Jarvis Christian College

High school seniors from within a 75-mile radius of Jarvis Christian College, Hawkins, Texas, shared in the activities of Career Day. The theme was "Match Yourself with an Opportunity," and the keynote speaker was Joseph F. Cox of Marshall, Texas. Consultation groups with counselors in several occupations gave the students information and inspiration needed to make wise occupational choices.

Hiram College Quartet Prepares for Edinburgh



Earle B. Doerschug, John G. Shoemaker, William E. Crowl and Robert S. Shattuck make up the Hiram College quartet which is making plans to participate in the World Convention of Churches of Christ in Edinburgh, Scotland, August 2-7. They will sing in the 300-voice choir as well as perform as a unit. The four men are seniors at the Hiram, Ohio, College. In preparation for the trip the quartet has been singing at youth meets and fellowship dinners across the state of Ohio. Their imaginative styling and interpretations of a wide variety of numbers, from novelty tunes and operettas to sacred anthems, have won for them an enthusiastic response.

Midway Junior College Receives Scholarship Funds for Mountain Students

The E. O. Robinson Mountain Fund has recently appropriated $1,000 a year for scholarships for Midway, Kentucky, students from the mountains of Kentucky. The appropriation is to be renewed annually for an indefinite period.

The purpose of the fund is to assist residents of the Kentucky mountains with various health, educational, and other improvement programs. This is the first appropriation which has come for Midway's use.

A recent visitor to the campus was Anders Komnaes, press attaché for the Norwegian Embassy in Washington. Mr. Anders was visiting all Norwegian students studying in the United States and three of these are enrolled at Midway. They are Berit Lillian Heegaard, Aud Sandgren, and Tove Stadaas.

Texas Christian University Considers "How Christian Can a University Be?"

Texas Christian University's annual Religious Emphasis Week held March 6-10 at Fort Worth, Texas, featured D. Elton Trueblood, professor of philosophy at Earlham College, Richmond, Ind. During the week Dr. Trueblood spoke at three university-wide convocations to which the public was invited.

In addition to convocations, the week's observance included services in churches of the community, a special vesper service, discussion groups, club and organization meetings, and classroom lectures on the general theme, "How Christian Can a University Be?"

Woodrow Wilson Fellowships for graduate study in 1960-61 have been received by four TCU seniors, with two graduates receiving renewals of their awards.

Grants went to Fort Worth mathematics majors Robert E. Huddleston, who plans to attend the University of Arizona, and Fred Womack, Jr., who will do graduate work at the University of Kansas; to Wendell Robert Carr of Dallas, who will enroll in the history division of Harvard; and to Thomas W. Schmidt of Kansas City, who will study philosophy at Columbia.

Renewals were announced for Miss Mary Elizabeth Foust of Fort Worth, A. B. 1959, who has been studying under a Fulbright Fellowship at the University of Aix-Marseille in France, and for Bill Dwain Moore, Amarillo, who has been attending the Rhenish Friedrich Wilhelms University in Bonn, Germany, for the past two years, also on a Fulbright. Miss Foust plans to study English literature at Yale on her Wilson Fellowship. Mr. Moore will take advanced work in comparative literature.

Echoes— *from Everywhere*

Disciples Build Church in Manila

THE Memorial Christian Church (Disciples of Christ) located in Paco, Manila, is now completing the first unit of its building program, the sanctuary.

The building program was made possible by an initial grant of 35,000 pesos ($17,500) from the Capital for Kingdom Building fund of The United Christian Missionary Society.

The contribution of the members was in the form of free labor and donated gravel and sand used in the manufacture of concrete hollow blocks for walls and sidings. Also steel window frames were being pledged by members in memory of beloved ones. The sum total contributed by members will come to about 10,000 pesos ($5,000). The whole project when completed will cost the church from 80,000 pesos to about 100,000 pesos ($40,000—$50,000). Paco Memorial will be one of the most beautiful churches of Disciples of Christ in the Tagalog area.

Aurelio de Castro, the minister, provides not only the needed spiritual ministry among the members and the community but also acts as the purchasing manager of all the needed construction materials in consultation with the supervising architect, Elias Ruis, Sr., and the consulting engineer, Gregorio Amistoso.

—ADAPTED FROM THE *Advance*

Graduate of Disciple School In Tokyo Takes UNESCO Post

Masunori Hiratsuka, an active Christian layman, has been named to replace W. H. Loper of the United States as director of the education department of the United Nations Education, Scientific and Cultural Organization, UNESCO headquarters announced in Paris recently.

Mr. Hiratsuka is a graduate of Sei Gakuin, boys' high school in Tokyo founded by Disciples of Christ and now related to the United Church of Christ in Japan.

The new director took up his duties at the end of January. For the past sixteen years he has been professor of history of education and director of the research institute of Kyushu University.

Rumors Reveal Congolese Attitudes Toward Freedom

A young lad who helps us at our house recently inquired, "Mama, have you heard that all of the white people are going to leave next year?"

Mama said, "Really? No, I haven't heard."

He continued reflectively, "We talked a long time about it. We don't want them to go. Our world would change back immediately to the way it was long ago at the beginning of time."

On the lighter side—

A village leader, explaining and excusing to Lelia the lack of adequate manioc brought to market by the women of his group, said, "Mama, since the government has forbidden the men to beat up on their wives, it is very difficult for us to make them do anything." The women agreed happily, "That's right. They can't beat us any more." And so the school boys' rations suffered!

—LELIA and DON BAKER
Mondombe, Belgian Congo

New Dormitory Opened At Mountain of Light Farm

Recently the new dormitory at the Mountain of Light Farm was inaugurated. Although it was Guadalupe Day, one of the highest religious holidays of Mexico, almost all the grade and high school teachers of Pabellón came out to witness the ceremony. Many other friends appeared, too. The principal addresses were given by Daniel Lopez de Lara, American Bible Society secretary in Mexico, and Enrique Olivares, speaker of the House of Representatives (although Sr. Olivares' speech was read by his wife, since he was not able to be present).

The new dormitory is simple but spacious, with room for twenty-four boys, a classroom, library, chapel and office. Those who attended the inauguration were taken on a tour of the building and they pronounced it "a palace." Thanks to Capital for Kingdom Building, this dormitory is a blessing to the students who live at the Mountain of Light Farm.

—MRS. BYRON SPICE
Pabellón, Ags., Mexico

Mission Faces Congolese Independence Time-table

A year ago a riot broke out in Leopoldville. This has resulted in the promise of a time-table to independence. It has been discussed so much by the Africans since then that they refer to it now simply as "The Day."

Actually the cause of the riot was a combination of circumstances—heat, unemployment, and a lost football game. But a political meeting that was to have taken place that day drew much of the credit for the riot. So the Congo is on the march. The question is not any more, "Are the Congolese ready for independence?" (the answer: "Not yet!"), but rather the question is, "What shall we do to help them to be the best governors, mayors, representatives and civil-servants that they can be?"

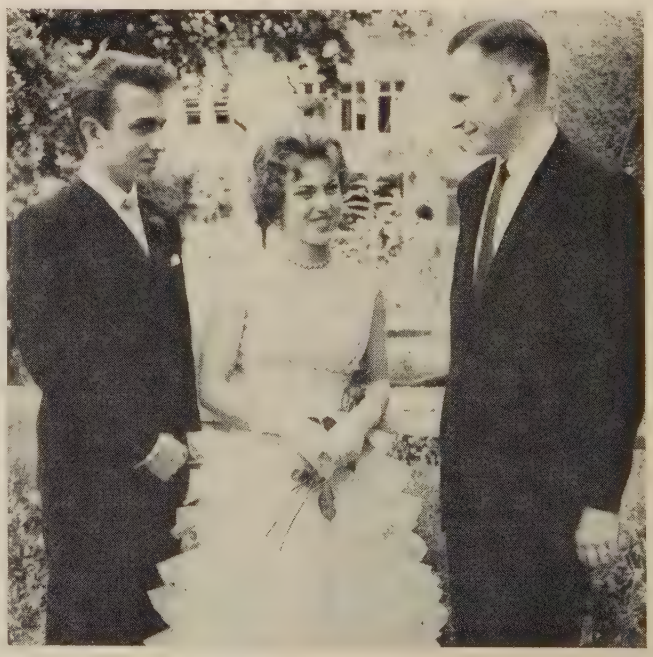
—MRS. DEAN CORNWELL
Coquilhatville, Belgian Congo

Witness Difficult on Frontier of Paraguay

New interest has arisen in Tacuacora, about four miles from our former place of meeting. Two families—a total of four persons—have made their confession of faith. They are already on the road to finding out what the cost is.

During the first public meeting which we announced, the most fanatical Roman Catholics, after bolstering their courage with some brandy, called a meeting a stone's throw away. Only a few stones were thrown and none did any damage. We continued our meeting, although the Paraguayan brother who went along to preach admitted that he cut his message short. The people in Tacuacora continue to witness to their neighbors just the same. Most of the contact with this family has been made by a member who lived there before but is now in Coronel Ovideo. He returns to preach and stimulate his friends.

—DEAN ROGERS
Coronel Oviedo, Paraguay



Edward Vasconcellos, left, and Lina Demestri talk with Eugene Stockwell, commencement speaker at Colegio Ward in Buenos Aires, Argentina. A story of the two graduates appeared in the April issue of *WORLD CALL*. Both have attended Colegio Internacional in Asunción, Paraguay, and thus have attended two of South America's outstanding high schools, both of which are related to The United Christian Missionary Society of Disciples.

—Photo by Tatlock

Missionary Worship Service

Theme: *Go Forth, O Child of God*

June

THE worship theme for June is "Go Forth Together, Children of God." This is the sixth in the series based on the theme, "Go Forth, O Child of God." This worship service is intended for use in connection with the study of Africa.

The following suggestions are to guide you in your preparation for leading worship in your group. Scripture references and hymns are suggested from among which you may choose.

A simple pattern is suggested:

Call to Worship
Hymn
Prayer—May be spontaneous or read.
Brief Meditation on Worship Theme —This should be the result of your own thinking. The paragraphs interpreting and relating the theme to the study are meant only to be suggestive.
Offering and Prayer—Make the offering an act of worship.
Missionary Benediction

Suggestions for call to worship: Open with a brief prayer of thanksgiving for the richness of Christian fellowship. Or read one stanza of the hymn which you plan to use later.

Suggestions for hymns:
487—Come Forth, Ye Men of Every Race and Nation!
509—We Mix from Many Lands
527—Jesus Shall Reign Where'er the Sun
533—Heralds of Christ, Who Bear the King's Commands

Suggestions for scripture reading: Matthew 28:19-20; Matthew 10:34-39; John 17:18-21.

Interpretation of theme:
You may want to use only one of these scripture references in developing your meditation, or you may want to use all three.

The first reference is the familiar one repeating Jesus' command, when he appeared to his disciples after the resurrection, to "go and make disciples of all nations."

The second reference has to do with the importance of a Christian's single-minded following of his Lord. The import of this passage is that unwavering allegiance is demanded of the Christian, that his goal is not achieving security and peace of mind but fulfilling the will of God, whatever danger or discomfort this involves.

The third reference is a brief excerpt taken from a prayer of Jesus in which he speaks of the fact that he was sent by God to speak his will, and in the same spirit has commissioned his disciples also to speak God's will to men. Then he goes on to say that he prays "not for these only, but also for those who are to believe in me through *their* word." This line follows down to the present day, as those who believe in him pass on to others their belief in him and their commitment to the task of making him known to the world.

However you handle the scriptural introduction, the important idea to get across in your meditation is that Christians everywhere share in the task of making disciples of all nations. Christians in Africa, Europe, on the vast Asian subcontinent, on the Pacific islands, on the American continent which sprawls across two hemispheres from Point Barrow to Cape Horn—wherever they may live, Christians go forth together "that the world may believe."

Relation of worship to study:
Representative Christians from twenty-five African countries gathered at Ibadan in Nigeria in 1958 to consider the life of the church across the African continent. For many of these African Christians this was a first experiencing of that sense of sharing in a common task. Isolated by vast distances and hazardous lines of communication, and by language barriers, African Christians have had little opportunity to know fellowship across more than local tribal lines. In this conference not only were tribal lines crossed, but language and national lines as well. Furthermore, in this conference, Christians recognized a common bond in Christ despite traditional denominational lines.

This kind of fellowship is new to the African Christian. Equally new to the Western Christian is a consciousness of fellowship in equal partnership with Christians around the world.

—Marilynne Hill

Pentecost 1960

THE six presidents of the World Council of Churches have called on members of the Council's 172 member churches to observe Pentecost—or Whitsunday—as a day of universal prayer.

The annual Pentecost message will be read in many churches and many languages throughout the world on Sunday, June 5, the day on which Protestant, Orthodox, and Anglican churches will observe Pentecost. The theme is "One Spirit—One Body." Program materials and an attractive poster are available from the World Council of Churches, 475 Riverside Drive, New York 27, N. Y. Price, 50¢.

In Memoriam

Miss Linnie Price, Mar. 8, Winchester, Ky. A faithful member of Mt. Zion church and Christian Women's Fellowship. Age 88.

Mrs. Walter R. (Edith Marie) Bradley, Mar. 3, Belair, Md. Baptized in Oak Park, Ill., in 1922 by F. E. Davidson. In 1947 she moved her membership to Mountain Christian Church, Joppa, Md. She was a devoted adult class member and active worker in Prayer Box Project for the building fund.

Fred W. Condit, Mar. 13, Parsons, Kans. Born in Canton, Mo. in 1881, he entered the ministry in 1909. Since retirement from pastorate at Central Avenue Christian Church in Parsons, he devoted much time as supply pastor. A most active and useful citizen as speaker and leader.

Mrs. D. P. Farney, Feb. 21, Lexington, Ky. Possessed a true missionary spirit and guided the CWF with devoted leadership. She set an example of courage, humility, patience and compassion to all who knew her. Charter member of Woodland Christian Church.

Benjamin Scott Heath, Mar. 5, Greenville, N. C. He had the interest of the Red Oak Christian Church at heart and attended as often as his health permitted. Age 55.

Mrs. Minnie DeVaney Stayton, Nov. 20, 1959, Wellington, Kans. Member of First Christian Church for fifty years and was active in the CWBM and CWF. Worked effectively with young women in the church and community. Teacher and board member of local school system.

Mrs. Dean McFredrick Weaver, Jan. 11, Wellington, Kans. Charter member of Business and Professional Women's group in the church. She was active in all phases of the church's work. She continued to manifest great concern for the cause of Christ even after health failed.

Mrs. Fred Morgan, Feb. 6, East Moline, Ill. Devoted especially to youth work. An unselfish member of First Christian Church. Among other things she is missed for her decorative talent of table favors.

Mrs. Norval N. Kline, Dec. 2, 1959, Hutchinson, Kans. Went to Hutchinson from Burrton at age of twelve. Charter member of Park Place Christian Church, assistant teacher of adult class, member of Mother's Club, and board member of day nursery for many years.

For Adult Mission Study

JUNE

Theme

Africa

Can They Walk by Themselves?

LOTUKA, a Congolese Christian, was talking about the coming of independence to the Belgian Congo and about the growing maturity of the Christian congregations. Someone suggested that when the Belgian government officials return to Belgium, the Western missionaries should return to their home countries, too. But Lotuka shook his head at this. "They are not far enough away from heathendom to walk by themselves," he said.

There are others who doubt the ability of the Congolese to "walk by themselves."

Yet this is exactly what they must do. Both in government and in the Christian community they must learn to walk alone.

Lotuka spoke also of the difficulties of raising a Christian family. "I have to lift one hundred other people with my children in order to succeed," he cried. This illustrates the significance of the place occupied by Christian women in the communities of the Belgian Congo.

The article which follows shows one way in which Christian leadership is helping Congolese women to find and take their place in the life of the church.

It was printed some time ago in *Forward,* the little weekly newspaper published by the Park Avenue Christian Church in New York City, having come to the church in a newsletter from Mrs. James Richard Dodson. The Dodsons, missionaries with The United Christian Missionary Society, are serving in the Belgian Congo.

CWF—Congo Fashion

NO work is more needed in Congo right now than women's work. Soon after our arrival at Bosobele I began plans to start weekly women's meetings (similar to the CWF in the States) to help the women discover how important they are to the life of the church and how much they can help the church, as well as to teach them more about the Bible and the church. The Bosobele women were very eager to begin meetings. Congo women have been passive so long and have been so looked upon as property instead of people that any attention given them and any opportunity for them to *do* something meets with enthusiastic response.

Thirty-two women came to the first meeting when I explained the purpose, emphasizing the fact that it was their meeting and they, not the missionary, were to take responsibility for each function. They learned the scripture motto which women of our other stations have taken for the year—"Let your light so shine . . ." and the theme song, "Jesus Bids Us Shine." The emblem, a sun with the letters *B.E.* inside (*Bassina Ekelesia,* Women of the Church), was displayed on a large board. I then explained the work of the officers (president, secretary and treasurer) and suggested that they should begin thinking about whom they wanted as their officers so that they might be elected at the next meeting.

The second week forty-two women came and heard a woman visiting from Bolenge tell about the work of the women there. The Bosobele women enjoyed her talk—and enjoyed seeing a fellow-Congolese woman stand up and speak with poise before a group. Electing officers was a most unusual affair. It turned out that there wasn't any choice really—only one young woman out of the forty-two could read and write, so she had to be secretary. For president they chose an older woman, Anne, who is a natural leader and who can read some. They hesitated about treasurer until I explained that if she knew how to count money, that was enough because the secretary could help her keep records. Then they quickly chose Francesca, wife of the head schoolteacher, and a very smart and charming woman who needs only someone to teach her and she could learn to read and write in a short time.

At the next meeting Francesca gave the lesson. It was most effective in the eyes of the other women, not only because it was a good lesson but also because she who had no "book learning" would dare to teach. (Surely her husband must have helped her prepare it.)

The second week in June we met in groups, the teachers' wives meeting in the third grade teacher's house, and the village wives meeting in the front yard of the local catechist. The third week in June we met together in the church, and Anne, the president, gave a good lesson. The fourth week we met together for sewing. None of the women know much sewing.

School closed the end of June and many women left, so we disbanded meetings for the vacation period.

When they begin weekly meetings in September it will be a real challenge to help them have stimulating programs. It's hard enough to keep CWF groups at home lively; imagine what it is like here, where no one can read, to prepare the lessons or read the Scripture or prepare a special musical number. Their enthusiasm encourages us to go ahead and try.

—JOY DODSON

Symbolic of the coming-of-age of congregations in Africa is this modern little chapel built by Capital for Kingdom Building funds in a village near Bolenge.
—Photo by Edgar Dade

Youth and Missions

New—NEW

IN July there comes on the scene a theme which is new in two senses. Not only does it represent a change of theme, but it is a topic never studied before. Its name is "Heritage and Horizons in Home Missions." Young people should respond to its new approach.

Home missionaries of the early periods of our history have passed on to Christians of our day their consecration, faithfulness, courage, hardiness, and ingenuity. The study challenges teen-agers to discover the spirit of their spiritual ancestors and to apply it to the many home mission horizons of today. The frontiers which beckoned them and the ones which throw out a dare to Christians of today may be different. But the frontiers of the twentieth century offer no less of excitement, danger and challenge. Fully as much ingenuity is needed today as in any earlier age.

Youth are built into the theme. An unbroken line of Christians brought the Christian faith to our shores and to our day. Young people of this period must take their places in the line if it is to continue so that the great heritage may be passed on to generations to follow. Teens feel the need of action which is important to other people. Nothing could be more significant than study and service which prepare them to assume their places in the long line which has continued through past ages and must be continued through ages to come.

Heritage and the Horizons

Our heritage comes to us from early missionaries who preached to American Indians, helped the church to grow in settled communities, or followed the frontiers westward. Some labored for social justice. While pioneers recognized by all of American Protestantism are introduced in the study, there is emphasis on those pioneers who had a part in founding the movement of which we are a part.

The youth are guided in discovering frontiers of today which call for home missions services. They should explore many areas. What does the rapid increase in population say to home mission planners? Do juvenile delinquency and other evidences of lawlessness throw out a home mission challenge? What is materialism saying to the church? Do we again have geographical frontiers in Hawaii and Alaska?

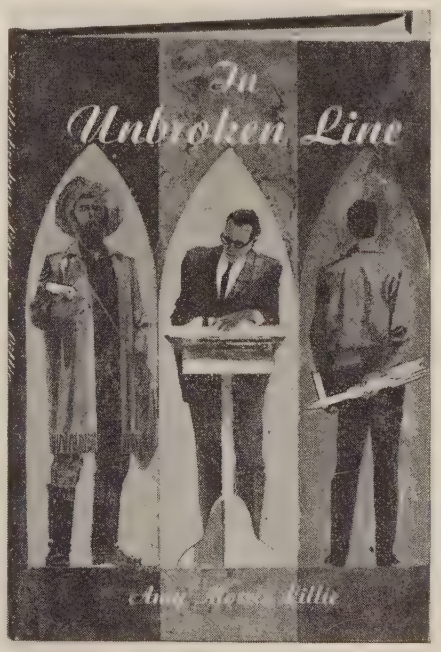
The teen-agers should find it vastly stimulating to try to imagine what tasks Roger Williams, Jason Lee, Sheldon Jackson, and other fearless Christians of an earlier age would seize upon if they were alive today. How can courage and consecration similar to theirs tackle problems on today's horizon?

New Tools

They are the most and the best. At no earlier time and in no other land could there have been prepared better tools for guiding youth in the study of the mission of the church in their own land. One of the most sacred duties of a counselor of youth is to acquaint him with the attractive and life-enriching study materials. The new reading books can bring understanding and vision beyond what any leader is capable of offering without their help. Films and filmstrips will help make vivid the heritage and the horizons.

In Unbroken Line, by Amy Morris Lillie, is a treasure house of information and inspiration for junior highs. Many, perhaps most, senior highs will find it unusually readable.

In Step with Time, by Fred Cloud, incorporates much detail about the home mission outreach of various communions, offering for seniors and older youth a well-filled-out picture of how the church in America grew to its present numerical strength.



From Frontier to Frontiers in Home Missions, by Willard M. Wickizer, traces in bold and arresting strokes the growth of the movement of which we are a part.

Basic units for study of the CYF and the Chi Rho Fellowship are found in the two program annuals, *Fellowship* and *PM Pack.* In *Fellowship,* the unit "Missions at Home—Heritage and Horizons," by Helen Walter, has two sessions: "Given: A Church" and "The Scene Has Changed." There are three sessions in the unit in *PM Pack,* "Our Home Missions Heritage Speaks to Us," by Edna McGuire Boyd: "The Church Was There," "Our Own Pioneers," and "Home Missions Are Everywhere." Recommended to follow this study is a one-session unit by Mareta Smoot, "Home Missions Keep Up," which shows how our home missions institutions work to keep pace with changing times.

The alert counselor will be seeking ways of integrating enrichment material from books, articles, and films—as well as that offered by field trips in the community—with the resource and guidance materials provided in the program annuals. *Christian Youth Fellowship Studies Christian World Outreach,* 1960-1961, by Mareta Smoot, aids seniors and their adult leaders in this task. In addition it supplies resource material in the areas of worship and of recreation. There is guidance for service activities. For the counselor of the Chi Rho Fellowship, similar guidance and resources may be found in *Chi Rho Fellowship Studies Christian World Outreach.*

Films and filmstrips offer help in various areas of the theme. *For All People* gives the dramatic story of our mission church in Los Angeles, ministering to people of many races and nations; *Song of the Shining Mountains* shows the deep, spiritual struggles of an Indian American youth returning to the reservation after graduation; in *City Story* a downtown city church faces the challenge of a changing community and finds ways to serve persons in it; *Again Pioneers* demonstrates the responsibility of Christian citizens toward a "shacktown" of migrants.

New offerings in the field of drama will appeal to youth. *Miss Alice and the Cunning Comanche,* by Don and Terry Allen, is a one-act play based on an incident in the life of Alice Robertson, missionary to the Indians in the nineteenth century. *One Man's Moon,* by the Rev. Dennis Savage, depicts a young man's struggle to find the profession in which he can best express his Christian vocation.

—Mareta Smoot

WORLD CALL NEWS ROOM

Georgia CMF Secretary Named

CLARENCE Harold Owens has been called as executive secretary of Christian Men's Fellowship in Georgia. In addition to this, he will carry the portfolios of evangelism and stewardship and will share in the new church development program.

Mr. Owens was ordained to the ministry in 1930. He has served a number of churches in Illinois, has taught in public schools for fourteen years, and has been for the past ten years administrator of the Illinois Christian Home, a home for the aging affiliated with the National Benevolent Association of the Christian Churches (Disciples of Christ).

Youth Worker

Miss Camilla Jo Bloom of Kennewick, Wash., will be the special youth worker for 1960-61 under the department of religious education of The United Christian Missionary Society. (See photo of Miss Bloom on page 12.)

She will visit church youth groups in a number of states to interpret the Christian Youth Fellowship program. According to the department's plans for scheduling CYF representatives, her itinerary will be largely west of the Mississippi River, starting next fall.

Associate president of the International CYF, Miss Bloom will participate in the annual commission meeting this summer. She is a member of First Christian Church of Kennewick and a leader of its CYF.

NCC Posts

Gentry Shelton, professor of religious education at Brite College of the Bible, Texas Christian University, Fort Worth, has been named chairman of the Professors and Research Section, Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Russell Harrison, executive secretary of the missionary education department of the United Society, has been elected chairman of the Missionary Education Section of the NCC's Division of Christian Education and to membership on the excutive board of the division.

Additions

A daughter, Beth Lynette, was born on Feb. 18 in Indianapolis to Mr. and Mrs. Donald D. Reisinger. Mr. Reisinger is assistant executive secretary of the Board of Higher Education.

Mr. and Mrs. Lynn Keyes, missionaries with the United Society serving in Kabugao, Philippines, have added to their family an infant Filipino daughter, Deborah Grace.

A son, Donald, was born on Feb. 8 to Mr. and Mrs. Lloyd Tatlock, missionaries in Buenos Aires, Argentina.

Resignations

Mrs. W. C. Colglazier of Burlington, Colo., has resigned from the board of trustees of the United Society because of her return to full-time employment.

Miss Fran Jarman has resigned from missionary service in Belgian Congo because of medical reasons. She took her studies in Belgium in 1953, arriving in Congo in September, 1954. She served at Wema and Bolenge.

Ybarra Takes Post

Jesse Ybarra, for more than fifteen years a boys' worker at Mexican Christian Institute in San Antonio, Tex., has taken a position as director of a community center in Riverside, Calif. At MCI, a Disciple home missions service center, Mr. Ybarra developed the program for "hard-to-reach" boys.

To Mt. Beulah

James Stovall has been named farm manager of Mt. Beulah Christian Center, a home missions service center of Disciples of Christ. The son of Director and Mrs. Henry A. Stovall of Hazel Green (Ky.) Academy, he has a degree in agriculture and animal husbandry. After three years of service with the U. S. Marines, he managed a 555-acre beef cattle farm near Versailles, Ky. His wife, Rosemary, is the daughter of Dr. and Mrs. Raymond McLain. Dr. McLain is president of American University in Cairo, Egypt, and former president of Transylvania College in Lexington, Ky. Mrs. Stovall has a degree in elementary education. The Stovalls have three children.

Kansas Youth Director

Jack D. McCall has been called by the Kansas Christian Missionary Society as associate director of Christian education in charge of youth work.

A native of Kansas, he attended Kansas Wesleyan University and the University of Kentucky. He is completing requirements for the Bachelor of Divinity degree at The College of the Bible in Lexington, Ky.

Deaths

Miss Emma A. Lyon, a former Disciple missionary to China, died on April 1 at the Lenoir Home, Columbia, Mo. Miss Lyon was appointed as a missionary to China in 1892. Stationed at Nanking, she served throughout her missionary career as teacher, administrator and evangelist. Her life work lay in the Christian Girls' School in Nanking which began with five pupils and by 1936 had a student body of 800. Miss Lyon was one of the founders of Ginling College. She retired in 1934.

Claude Welch of St. Louis, director of the Christian Board of Publication and a member of the board of managers of the United Society since 1956, died at his home on March 1. He was stricken at his office and died that evening.

Two leaders of men's work have died. They are C. Ed Smith of Yakima, Wash., one of the first five "dollar-a-year" men serving in Disciple men's work throughout the nation; and Karl Lewis of Fresno, Calif., a leader in the state and national men's program. Mr. Lewis was the father of Ellsworth Lewis, former missionary to the Belgian Congo, and Robert Lewis, former business

(*Continued on page* 44)

Religious Education Workers Elect Officers

Robert M. Elliott, director of Christian education for the Oklahoma Christian Missionary Society, is the new president of the Religious Education Workers Fellowship, an association of state and national personnel. At the right is Mrs. Paul Campbell, associate director for children's work with the Texas Board of Christian Churches. She is the retiring president of the REWF. New vice-chairman is Miss Loma Mae Jones, Oregon; the incoming secretary is Miss Patricia Clark, Iowa.

—Photo by Inabinett

Rural Churches Come to Life

(*Continued from page* 29)

an unplanned change in our American scene, is likewise futile. Many do not know of brotherhood concerns. The International Convention—"What is it?" The United Christian Missionary Society—"Never heard of it." The *Year Book*—"Got several books but never saw a *Year Book*. Is it like an almanac?" That is hardly an overstatement of the facts, as may be ascertained by anyone interested enough to investigate.

Nobody in particular is to blame for the situation. The burning question today is, "What is to be done about it? On whom does the responsibility rest? Obviously, it rests on the stronger churches within reach. It is but a matter of "priming the pump." The essentials, both human and material, are there. I set out to prove that in Lawrence County. The campaign was interrupted by a necessary period of service to two churches and to the Pension Fund. This brought Lawrence County rural activity to a halt.

After that detour, at the age of 67 I returned to the work and laid hold at Leatherwood, historic congregation which then was almost a wreck and able to pay only eight dollars every two weeks. The great depression was on. There was no money. I motored to Columbus and interviewed sympathetic friends, two daughters of Z. T. Sweeney. The $500 they gave was wisely applied as a "pump primer."

I spent ten years at Leatherwood—helping restore the old stone wall; stirring interest in the now decrepit house; hauling water from Leatherwood Creek in milk cans to mix plaster for the ceiling; sanding floors; rebuilding the pulpit platform; getting new memorial pews; and installing a new furnace. The plant there now, with parsonage, is easily worth $20,000.

But six churches in the western part of the county awaited attention. I hied myself away to Columbus again. By now Irwin Miller, grandson of Z. T. Sweeney, was in charge. He gave me his time and warm assurances. Then I went back to Lawrence County with high hopes for Old Union, New Union, Popcorn, Springville, Trinity Springs, and Dive. The money came, a full $2,000, in September. It was parceled out, each hundred to be matched with two hundred from the congregation. The halting congregations rose to the gesture grandly, and work is now in process. Counting two new parsonages in churches aroused earlier, $30,000—not including donated labor—has been spent. Another year will be required to round out the undertaking.

Rural church advance in the United States is one of the most important types of missionary work on the globe! And the responsibility rests not on any missionary society but on the county seat church (or nearby strong congregation) that has been made rich by the very inflow of talent and financial support that impoverished rural churches. This is an honest debt.

Youth Projects Selected

A total of thirty-two projects were recently selected for 1961 by the World Youth Projects Committee. A joint program of the World Council of Churches and the World Council of Christian Education, it includes ecumenical work camps around the world.

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New Neighbors

A Children's Story

By MARJORIE KADLUB

WHEN Christine's and Tommy's family came home from swimming at the lake one night, a man and a woman with a baby were sitting on their steps. They stood up when the children's father walked up to them.

"Doctor?" the woman said slowly. "Si," answered their father. "Que hay?"

The man, pleased to hear the Spanish words, smiled and began to talk rapidly in Spanish, pointing at the baby.

Tom whispered, "Mother, what are they saying?"

"The baby is sick," she said, opening the door for the children. "They're migrants who speak Spanish at home and don't know much English."

"Why did they come to the doctor tonight instead of in the daytime? I wanted to play checkers with Dad," frowned Tom.

Christine answered, "I know why. The daddy and mother worked in the sugar beet fields all day and didn't know the baby was sick till they came back to the house at supper time."

They heard two cars leave for the doctor's office.

"Get your pajamas on," Mother said, "And if Daddy gets back before bedtime he'll probably play checkers with you."

In a moment, Christine came back to the living room in her pajamas. "Are those people and Tranquilino's family Mexicans?" she asked. "That's what we call them at school, but our teacher says they aren't."

"She's right," said Mother. "They're Americans whose fathers and mothers were Mexican. You know Tranquilino—"

"Do I! He's twelve and only in second grade. His sister is fourteen and in fifth grade."

"That's too bad," Mother said. "You see they have been migrants until now. They moved from South to North through the summer and back in the fall, working in different crops over the country. The children got only a few weeks' school now and then, so of course they can't keep up with others their age. And they don't hear English at home so they have as hard a time as you would going to a Spanish school."

"I should think someone would help them," Tommy said thoughtfully.

"Someone does," answered Mother. "Some towns have school in the summer to help the migrant children catch up. Sometimes home mission workers have vacation Bible schools, nurseries and other helps for them."

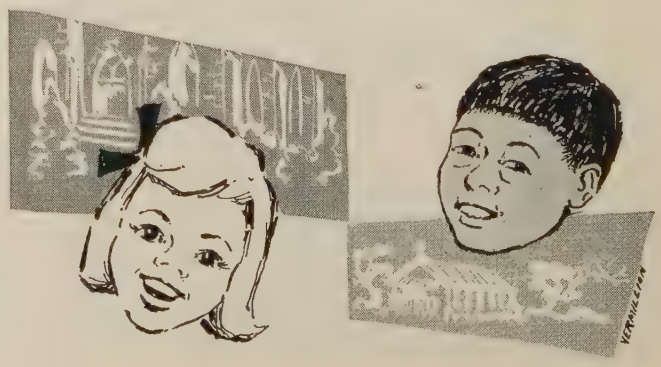
Tommy said, "I'm glad for that. You know, I think Tranquilino's family wants to stay here and stop being migrants. But when the boys ask him to play ball he just shakes his head. How can we be friends if he won't?"

"Maybe he doesn't know how," said Mother.

Daddy came in then. "Listen," he said, "that family with the baby lives in a shack with three rooms, no running water, and eight children. Their last house burned, so now they have almost nothing. They need everything—dishes, towels, clothing, bedding. They seem like a nice family and they're not looking for charity. They can get by all right on what they earn, but anybody needs a little help after losing everything."

"Let's take them some things tomorrow and invite them to church and Vacation Bible School," said Christine.

"Fine," said Daddy, "you do that. Now, who can win a game of checkers before bedtime?"



Book Chat

(*Continued from page 22*)

book valuable as it follows Jesus from the Palm Sunday "day of hosannas" through Easter Sunday, "the day of hope fulfilled."

MATTHEW Spinka's book of lectures, *The Quest for Church Unity,* is a careful and compactly stated review of the ecumenical movement leading up to his final chapter entitled "A Realistic Approach to the Quest." Dr. Spinka thinks that the position of the Roman Catholic Church is so absolute as to make impossible the thought of including it within an ecumenical church. He feels that the connection of the Orthodox churches within the ecumenical framework is very tenuous. He considers that if the conception of the ecumenical church is the spiritual body of Christ, significant headway has been made. His position is, if we analyze it correctly, that the ideal is a long way off; but that the working toward the realization of that ideal, though frustrated in the end, constitutes one of the significant epochs in the history of our Christian faith.

Books Mentioned in Book Chat

THE BEST OF CHARLES E. JEFFERSON, selected by Frederick Keller Stamm. Thomas Y. Crowell Co. 268 pp. Price, $3.95.

THE BROKEN WALL, by Markus Barth. Philadelphia. The Judson Press. 272 pp. Price, $3.50.

THE MESSAGE OF THE BIBLE, by Charles M. Laymon. Nashville & New York. The Abingdon Press. 127 pp. Price, $1.00.

WEEK OF THE CROSS, by Will Sessions. St. Louis. The Bethany Press. 96 pp. Price, $2.00.

THE QUEST FOR CHURCH UNITY, by Matthew Spinka. New York. Macmillan & Co. 95 pp. Price, $2.50.

THE PIONEER, by Kenneth A. Kuntz, St. Louis. Bethany Press. $1.75.

Here are forty simply written, brief devotional meditations by the author of a similar, well-received book, *The Pilgrim.* Dr. Kuntz holds to the theme that Christianity calls for rugged souls who have the gift for enduring. Each meditation is but two or three pages in length, including a scripture text, a related comment, and a brief prayer. The book will be found useful either for personal or group worship.

THREE CHURCHES AND A MODEL T, by Philip Jerome Cleveland. Westwood, N. J. Revell. Price, $3.50.

A book filled with interesting experiences of a country preacher. Readable, enlightening.

THE CHURCH IN THE WORLD OF RADIO-TELEVISION, by John W. Bachman. New York. Association Press. Price, $3.50.

A helpful, down-to-earth book dealing with a subject of increasing importance to ministers and churches.

GIFTS FROM THE LAND, by Virginia Whitman. Philadelphia. Muhlenberg Press. Price, $5.95.

A very beautiful book of devotional writings related to the wonders of nature and to Scripture. Devotions are grouped by seasons and months.

STEWARDSHIP IN CONTEMPORARY THEOLOGY, edited by T. K. Thompson. New York. Association Press. Price, $3.50.

Edited by the executive director of the department of stewardship of the National Council of Churches, the nine chapters of this book are contributed by nine respected churchmen who look at stewardship from Old Testament days to the present "economy of abundance."

Book of the Month

WINNING WHAT YOU WANT, by J. Clyde Wheeler. St. Louis. The Bethany Press. Price, $2.95.

The Christian Literature Commission recommends *Winning What You Want,* by J. Clyde Wheeler, as the "Book of the Month" for May reading. In commenting on the book, John Rogers of Tulsa, Okla., former president of the International Convention, writes:

"The author is the minister of Crown Heights Christian Church of Oklahoma City, Oklahoma. In this book he relates the teachings of Jesus to real life situations.

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Publications Received

THE CHURCH IN THE THOUGHT OF JESUS, by Joseph B. Clover, Jr. Richmond, Va. John Knox Press. $3.50.

THE LAYMAN EXAMINES HIS FAITH, by Gustave A. Ferré. St. Louis. Bethany Press. $1.95.

THE RESTORATION PRINCIPLE, by Alfred T. DeGroot. St. Louis. Bethany Press. $4.00.

GOD IS A GOOD GOD, by Oral Roberts. Indianapolis. Bobbs-Merrill Co. $2.95.

PROPHETS, IDOLS AND DIGGERS. Scientific proof of Bible history, by John Elder. Indianapolis. Bobbs-Merrill Co. $5.00.

SHORTER ATLAS OF THE BIBLE, by L. H. Grollenberg. New York. Thomas Nelson & Sons. $3.95.

CONFRONTING CHRIST, by Elton Trueblood. New York. Harper & Brothers. $3.00.

STEWARDSHIP IN CONTEMPORARY THEOLOGY, edited by T. K. Thompson. New York. Association Press. $3.50.

THE MODERN READER'S GUIDE TO THE GOSPELS, by William Hamilton. New York. Association Press. $3.50.

GIFTS FROM THE LAND, by Virginia Whitman. Philadelphia. Muhlenberg Press. $5.95.

THREE CHURCHES AND A MODEL T, by Philip Jerome Cleveland. Westwood, N. J. Fleming H. Revell Co. $3.50.

THE TEACHING TASK OF THE LOCAL CHURCH, by Harold Carlton Mason. Winona Lake, Ind. Light and Life Press. $3.25.

SHRINES OF GOD, by Kenneth Clinton. Natick, Mass. W. A. Wilde Co. $2.00.

THE TRUTH ABOUT SEVENTH-DAY ADVENTISM, by Walter R. Martin. Grand Rapids. Zondervan Publishing House. $3.50.

Audio-Visual Suggestions

THE GOLDEN DOOR. For those who would enlarge their concerns for the people of the world, this film will help do the job. The film deals with immigration and dramatizes ideas, facts and figures which tell how our country's immigration policy evolved, and how many and what kinds of people have entered and still want to enter the United States. This film entertains as it informs and examines historic and current points of view on our immigration laws. This is a unique presentation in animated drawings. (16mm sound; 15 min.; color; rental, $5.00.)

OLDER TEENS AND POPULARITY PROBLEMS. This is a filmstrip kit in a new series released by Family Filmstrips. There are four units, each dealing with an important phase of popularity concerns faced by older teens. The titles, THE CROWD, SMOKING AND DRINKING, MY LOYALTY TEST, and INFLUENCING OTHERS FOR GOOD, indicate the areas covered. The length of each varies from 9 to 12 minutes. Each filmstrip has an opening statement of purpose and the recordings have suggested discussion questions. (33⅓ rpm record; color; rental, $2.50 each. Sale price, kit of four filmstrips and two records, $25.50. Individual filmstrip and record, sale price, $10.00.)

(Rentals available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P.O. Box 179, St. Louis 66, Missouri. Purchase only from Christian Board of Publication.)

NCC Protests Chinese Action

IMPRISONMENT of Bishop James Edward Walsh, of the Roman Catholic Church, by the Chinese Communist government was assailed recently by the National Council of the Churches of Christ in the U.S.A. The statement, signed by National Council president Edwin T. Dahlberg, said in part:

"This action on the part of the Red China authorities is renewed evidence of the fact that communism stands in fear of intellectual and religious freedoms and is therefore determined to stamp out the last vestige of religious liberty in the earth.

"We would express our deepest love and concern for Bishop Walsh in his present distress. We commend him for his bold stand in defense of the good news of God in Jesus Christ. We would call upon all the member communions of the National Council of Churches to pray for him as a brother in Christ."

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Congo's Needs Are Great

Disciple Missionary from Paraguay Visits Africa

By RAYMOND MILLS*

LEOPOLDVILLE in the Belgian Congo is about on a straight line from Asunción, Paraguay, and how easy it would be to go direct! But the quickest route from Asunción for us was to go to Europe first and then down to the heart of Africa where lie the mission stations of Disciples of Christ.

We left Recife, Brazil, at 10:20 P.M. for a thirteen-hour non-stop flight in a DC-7 to Lisbon, Portugal. From Lisbon we took an overnight flight to the Congo and arrived in Leopoldville, the capital, less than three days after leaving Asunción, Paraguay.

No longer are mission stations isolated by weeks or months of travel. Transportation and communication are factors to be used in uniting the world. The rapid advances made in travel and communication have by far oustripped advances in ways of thinking and living.

The missionaries over a period of sixty years in the Congo have preached the word of God, have healed sick bodies, and have opened minds dominated by darkness and fear. Lives have been given and sacrifices have been made and still are being made to advance the position of the Congolese.

Salaries Increase

The Belgian government has applied much of its social-political philosophy here in the Congo. Salaries are increasing; employees receive family allowances, housing, medical attention, transportation for government workers, and pensions. The government builds homes for the Congolese here in the heart of the Congo; the owner pays down ten per cent of the cost and has fifteen to twenty years to pay the balance. There is plenty of forest to be cleared and work to be done for those who are ambitious.

But that is one of the many problems. Who wants to work? Life seems good to many Congolese. Here near to the equator the weather is never too cold. The forest with its bamboo and palm trees offers the materials for easy housing against the benign elements of nature. Clothing has not become an essential item for the great mass of people. Food, such as it is, is not a great problem. Congolese live largely on sour manioc, bananas, oranges, pineapple, breadtree fruit, fish from the many

*Mr. Mills is a missionary in Paraguay with The United Christian Missionary Society.

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These 54 devotions are written especially to help older people discover the treasures in store for them in the years ahead. Each devotion contains scripture, a meditation, and closes with a prayer. Large type adds to the reading ease and enjoyment. **$2**

by Hazel T. Wilson

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streams and rivers, the meat of wild animals, and palm oil nuts.

To exist is easy; to learn to live is a far greater problem. Superstition, disease, ignorance and filth abound. To dignify human life, to make clear Jesus' concept of the abundant life, and to teach the sacredness of life will take generations.

It is a great engineering feat to push a road through a marshy jungle, but it is still a far greater feat to banish fear from the mind of man. A blood transfusion was suggested to save the life of a child, but who would want to donate any blood, for if the patient died then a part of the person who gave the blood would also die.

A daughter is the possession of a father, who sells her at 12 or 14 years of age. If a man does not pay for his wife she cannot be worth very much.

Such tribal customs are not easily subject to change by baptism. Think of the power of more than 100,000 baptized Congolese in the Disciple communion alone in the Congo! The task of the Christian church is only beginning.

It is a teaching task primarily; that of helping the baptized to an understanding that there is a relationship between the teachings of Jesus and attitudes which make up everyday living such as child marriage, plural wives, dishonesty, unsanitary conditions, and ignorance, particularly on the part of girls and women. One is happy to see material advancements which make living easier, but the special task of the church is to re-make non-Christians in the image of Christ.

The Congolese will advance materially whether we will it or not. But educated, dedicated and self-sacrificing Christians will depend for years to come on the sympathetic labor of missionaries working with national leaders. We can rejoice in the progress made by many national Christians. But in this land not more than twenty nationals have enjoyed or been privileged to secure a college education. This means that the work of the missionary has only begun. His efforts are still needed to bridge that great gap between tribal life and the putting into practice of the teachings of Christ which alone can bring the abundant life.

Disciples of Christ have a dedicated and well-prepared group of missionaries in the Congo. But the need for missionaries has never been as great as it is today to educate a membership of 100,000 persons who have been baptized. The opportunities are unlimited. The home churches must respond if we are to consolidate our gains in the Congo.

THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCHES
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The National Benevolent Association was chartered in March, 1887. It is the administrative body for seven Homes for Children and eleven Homes for Aged People. It holds title to properties as trustee for the Homes, looks after legal matters, receives annuities and bequests for the work and does major promotion.

News Room

(*Continued from page* 38)

manager of the International Convention of Christian Churches.

Mrs. Stella Collier, mother of Mrs. Blanche Carroll, departmental associate in charge of the field desk in the resources department of the United Society, died on March 7 in Indianapolis.

D. M. Dickson, father of Emmett J. Dickson, executive secretary of the National Christian Missionary Convention, died on March 3 in Crockett, Tex.

To Riverside Church

Pablo Cotto, minister of the Bella Vista Christian Church, Brownsville, Tex., and the founder of La Hermosa Christian Church in New York City, has been named as minister to Spanish-speaking people for the famed Riverside Church in New York City. Mr. Cotto is a native of Puerto Rico.

Fraternal Delegate

Lester B. Rickman, secretary of the Christian Churches (Disciples of Christ) in Missouri, is visiting churches and missions in the Far East, India, Africa, and Europe en route to the World Convention in Edinburgh, Scotland. He will attend the General Assembly of the United Church of Christ in the Philippines, to be held at Legaspi May 19-24 as a fraternal delegate representing the International Convention.

The Good News in the Jerez Valley

Disciple Young People in Mexico Evangelize in a Difficult Area

By ISAAC PEREZ*

Mr. Kean

Ohio Church in EHP

Westlake Christian Church, Westlake, Ohio, is now sending World Call into the homes of all contributing members. The minister is *Albert O. Kean.* This church is now one of the increasing number of churches subscribing to the *World Call Every Home Plan.* Churches in the EHP have a special low $1.50 rate.

JANUARY, 1959—our first vocational institute! It is a beautiful afternoon. We are in class with Florine Cantrell, Disciple missionary at Los Haro. A question arises that burns us: "How could we evangelize Jerez Valley?" Ideas pop up from all sides. A holy unrest has overpowered this select group of students. At last a project is born and approved.

With some fear but with confidence in God, we present our plan to the department of evangelism of our churches. How happy we are when they approve it. We give thanks to God.

It is December 7, 1959. We are at Los Nogales, in the Jerez Valley, in an institute of orientation to make this project come true. We are only seven plus *One.*

We are a little nervous and perhaps a bit afraid; however, we are anxious for the day and hour when we go out.

The brothers of the church in Los Nogales give us the names of fourteen places where it would be good to start. In our plans we had thought of only seven places. The plans of God are beautiful and "His thoughts are higher than ours." We accept the fourteen places. Later two more will be added.

It is Monday, December 14. After breakfast the first teams go out, two by two. Each team is made up of one student and one layman from the local church.

La Ermita is one of the first places chosen to visit. It is very windy, but we do not lose heart.

Means of transportation? We go by burro, horse and bicycle, on foot, and sometimes by bus.

There is hope in all the ranch. What

* Mr. Perez, a former student at Mountain of Light Farm and minister of the church in Pabellon, Ags., Mexico, is a ministerial student of Disciples of Christ studying at Union Seminary in Mexico City.

An RSV Bible in classic white

In this season of weddings, graduations and Mother's Day . . . what could be a more perfect gift than this beautiful white Bible? Its Revised Standard Version text is printed on fine, amber-edged paper, bound in classic white imitation leather. It has 12 maps, 12 illustrations, a presentation page, a four-page Family Record . . . all in rich, full color. It has 64 pages of Bible helps as well. Priced at $4.00.

Welcome as a gift at any time are the Concordance Reference editions of the RSV Bible with 192-page concise concordance, over 75,000 center-column references, 12 maps in color. Maroon buckram edition (shown below), $9.00. Fine editions bound in genuine leather, from $12.50 to $22.50.

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BOOKS for June Brides

THE BIBLE HERB BOOK

By Marian Maeve O'Brien. ***Illustrated by Doris Hallas.*** The magic of herbs and their place in the lives of Bible homemakers, offers a new adventure in living to modern women. Contents include: Herbs for Growing; Seasoning; Cooking; Giving; and Using.

Paper, $1.95; Hard bound, $2.95

THE BIBLE COOKBOOK

By Marian Maeve O'Brien. ***Illustrated by Doris Hallas.*** In this exciting companion-piece to *The Bible Herb Book* there are more than 500 recipes combining the best of today's foods and cooking techniques with traditional foods of the Bible. Each wonderful recipe is directly related to a place or person in the Bible and so named. **$3.95**

GIFT OF LIFE

By Wesley P. Ford. For worship in the church or for quiet moments at home these 29 Bible-centered devotions offer the reader help and inspiration. They bring the fundamental Christian message that life is a sacred trust. **$1.75**

THE LAYMAN BUILDS A CHRISTIAN HOME

By Vera Channels. The author describes the attributes of the individual which make marriage a happy spiritual union and child-rearing a creative experience—and emphasizes some psychological obstacles to success. Also, there is a discussion of resources for help both inside and outside the home. **$1.95**

Published by The Bethany Press

will happen? How will it go with the young people?

Late in the afternoon, at sunset, they begin to arrive.

Let's see how it went.

They all come in tired. For one of them, it was the first time on a horse. As he dismounts and begins to walk he tells us: "I can still feel the horse!" We laugh.

In the night another calls out in his sleep: "Don Cachito, this isn't the road." Don Cachito is a layman of the church.

In spite of their weariness, one can see in their faces an indescribable joy. To work for the Lord is beautiful!

Went in "Wreck"

On December 30, on board the "wreck," an old truck owned by one of the members of the church, we went to a ranch with the idea of celebrating a religious service. When we arrived the people said, "The Bolsheviks have arrived." This is the name they give to all the Protestants of the area. From that day everybody knew us and called us the Bolsheviks.

On January 1, 1960, in the same "wreck," we went to the mountains. There we found ourselves in a group of brothers! How surprised we were to know that they were Protestants. These brothers had their little houses right in the mountains. We had a good time with them hunting deer, although we didn't catch any.

Several days later we had a lovely service with them around a campfire.

Our experience there in the valley rose to its highest point on the afternoon of January 23, when five young people were baptized.

It was a marvelous experience and once again we understood something of the immense love of God.

In Los Nogales

It is January 31. We are in the church in Los Nogales. The campaign has finished. We have the report ready. Our sentiments are a mixture of nervousness, emotion, joy and gratitude to God.

We have had many experiences. The report contains only the statistical data. It contains only that which one can write. We carry in our hearts that which one cannot write on paper.

It is Monday, February 1. The brothers of the church have made us a fiesta of farewell. They have made us a delicious supper of tamales and coffee. We feel happy and at the same time sad. We would like to stay longer!

That same week we had a campaign of evangelism through the distribution of the Bible. We felt highly grateful to God for having permitted us to collaborate in his precious plan to redeem man, using men.

God was near, very near to us!

We have been privileged to help in the work of the Lord.

World Day of Prayer

Plans for the observance in 1961 of the 75th anniversary of the World Day of Prayer are under the direction of Mrs. Emory Ross, a former United Church Women executive and at one time a Disciple missionary to Africa.

From the first Friday in Lent of 1961 the anniversary will be celebrated throughout the year. A feature will be a series of forty Prayer Fellowships.

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His wife made a gift in his memory for the education of young ministers

JAMES M. PHILPUTT was a Disciples of Christ minister. He served churches in New York and St. Louis and taught church administration at Chapman College in California.

It has been written of Dr. Philputt that he took part in many ecumenical gatherings and "contributed much to the spirit of goodwill toward other communions."

Mrs. Philputt was a benefactor of missionary causes of the Disciples. After her husband's death in 1932, she established a student aid fund in his memory.

This gift to The United Christian Missionary Society established the James M. Philputt Memorial Fund for Seminary Scholarships. The United Society uses the income from this invested fund as Mrs. Philputt designated, providing scholarship loans for students at certain union seminaries.

The liberal spirit of this Christian educator and minister lives on through his wife's gift and through the students who are helped to prepare for future leadership in the church.

For information and assistance in establishing a living memorial write to:

Resources Department
The United Christian
Missionary Society

222 South Downey Avenue
Indianapolis 7, Indiana

I would like to be visited by a field representative of the United Society.....

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(street)

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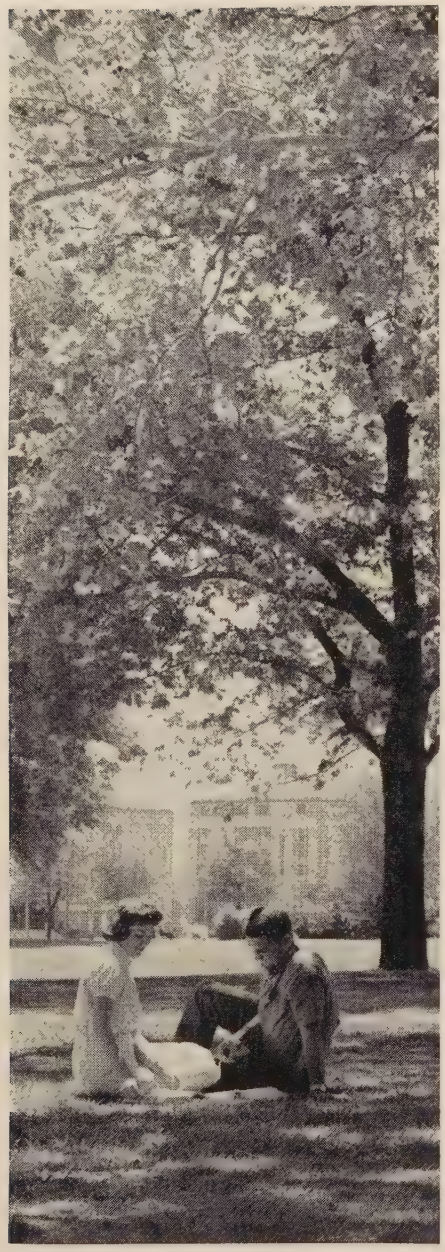
(city, zone, state)



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Religious Freedom

Book Shows Top Catholics Favor Liberty in Worship

AN increasing number of Roman Catholic theologians, including "very important members of the hierarchy," favor religious freedom.

This thesis, which contradicts the view generally held by most Protestants and other non-Romans, is supported by quotations from Roman Catholic scholars in a new book published in Geneva, Switzerland, by the World Council of Churches. The book also maintains that the Roman Catholic Church itself has not taken "an authoritative and decisive" stand on religious liberty.

The 95-page volume is the first study of the subject published by the World Council, which with its 172 member churches of the Anglican, Orthodox and Protestant confessions, forms the largest single grouping of Christians outside the Roman Church.

"Roman Catholicism and Religious Liberty" is written by A. F. Carillo de Albornoz of Geneva, research associate for the Study of Religious Liberty being conducted by a specially appointed fourteen-member commission under the auspices of the WCC's Division of Studies. The book is part of the material prepared for use by the Commission.

Dr. Carrillo is a scholar with doctorates in theology, philosophy, letters, and law. He formerly held responsible positions in the Roman Catholic Church and is now a member of the Protestant Episcopal Church. He has been working with the World Council of Churches for three years.

Laubach to Teach Course in Writing

DR. Frank C. Laubach will be guest lecturer at Chautauqua, New York, this summer in a course on writing for new literates. For thirty years Dr. Laubach has been the champion of the "silent billion"—the illiterate half of the world's people.

"They start with their heads down," says Dr. Laubach. But when the literacy and literature workers come "their faces immediately beam with new hope, for they know that learning to read will provide the release from their poverty, ignorance and disease."

The Chautauqua summer session consists of two courses: Techniques of Adult Literacy, July 5 to 22, and Writing for New Literates, July 25 to August 12. Inquiries may be addressed to the School of Journalism, Syracuse University, Syracuse 10, N. Y.

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SPRING SPECIAL

WORLD CALL'S BONUS OFFER

An attractive centerpiece is being offered as a bonus for club orders of five or more subscriptions received before midnight, June 30, 1960. The centerpiece is an original creation of the Wright Studio of Indianapolis. While symbolizing the church and its wide horizons to accent the home mission study theme, the design is such that it will be appropriate for a variety of subjects and occasions. You will want several of these centerpieces for your church dinners and luncheons. They are also ideal for worship centers.

See "Here and There with World Call," page 50, for a complete description.

Give subscriptions to your World Call secretary.

They Will Come Back

Despite Tragic Experiences in Thailand, Couple Will Return to Bring Good News of Love of God

By VICTOR McANALLEN*

JIM and Idaleen were missionaries working with The United Church of Christ in Thailand. They had been back in their mountain station a week. They returned in the worn-out old mission car. Their home was thirty miles from Chiengmai in northern Thailand—thirty miles over a home-made road that Jim had supervised and worked hard to complete. He had also finished the grass roof of their home in time before the rains would start.

The school wasn't finished yet. Jim came and went the 45-minute walk each day between the school and their home. Idaleen was expecting another baby. She was busy with her home, family and mission work with only a young nurse girl to help her. It was the day for the weekly dose of malaria pills. Hurriedly, Jim put the bottle of pills back on the table and went to his work at school.

In the afternoon Lois, their two-and-a-half-year-old baby girl, started having convulsions. Only when she vomited up some pills did the nurse girl tell Idaleen that Lois had taken the bottle off the table and opened it, and had eaten some pills. Idaleen sent for Jim. He came running. The two started with the baby in the mission car for the hospital in Chiengmai.

Car Broke Down

The car broke down after only a couple of miles. It would not start again. Idaleen ran with the baby while Jim raced on ahead to a police station to wire for help. The station was midway. It was closed but he left word. He ran back only to find Idaleen collapsed on the road with the little girl in her arms. It had been a futile race against time, for even as Idaleen had been running it was a lifeless Lois she carried.

Idaleen had to be hospitalized. She hemorrhaged for weeks. Lois was buried in Chiengmai. Idaleen was never able to return to their mountain mission station. Her baby was born, but the little boy had two heart lesions.

It was necessary for Jim, Idaleen and the baby to return for medical treatment and rest in the United States. After they left the field, the new power-wagon arrived which had been promised for their remote area work.

In spite of this tragic experience, Jim and Idaleen hope to return to continue their work in Thailand some day. The average person might wonder why, but these young missionaries see all the more clearly the need of sharing with the Thai people the good news of eternal life through the love of Christ.

*Mr. McAnallen is a missionary to Thailand with The United Christian Missionary Society.

Refugee Stamps

History was made on April 7 when about 70 different countries issued postage stamps commemorating World Refugee Year. It was the first united stamp issue in world postal history. It was also the first time so many countries have jointly issued stamps on a humanitarian theme.

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Here and There . . . With *World Call*

Dear World Call Reader:

After the severe winter experienced generally over the country, spring has been especially welcome. Equally welcome is the privilege of announcing another World Call "Spring Special." This means that a bonus will be given to those who request it for club orders received through May and June.

For several years we have selected the bonuses from the many fascinating accessories created by the Wright Studio of Indianapolis. We feel fortunate that we have been able to contract them to supply the bonus again this year. We know you will be pleased.

You will recall that heretofore one bonus has been offered for clubs of five and another for clubs of ten. However, only one bonus is being given for our 1960 Spring Special. This will be for clubs of five. Let me tell you why.

"Heritage and Horizons in Home Missions" is the mission study theme for the six months beginning July 1. The first two words, "heritage and horizons," are applicable to any mission study, for our heritage from the past certainly has bearing on shaping the horizons of the future. What then could be more natural than to select a bonus which, while illustrating the home mission theme, would be appropriate for a variety of occasions? I am sure you will be delighted with the selection, for it is a lovely centerpiece. It comes packed flat and is die-cut from heavy, durable cardboard for quick and easy assembling.

"Horizons," depicting city and countryside, stretch out from each side of a church. The church with the spire measures ten inches in height, and the horizons extend for an over-all coverage of twenty-three and a half inches.

Printed on both sides in a deep, rich shade of blue, this centerpiece presents an attractive view from all angles. You will want several so that you will have at least one for each table for church-night suppers, and CWF luncheons.

The centerpieces will be in demand by worship chairmen, youth leaders and church school teachers, for they are ideal for worship centers too. When not in use they can be packed flat and kept clean in the envelopes in which they were mailed.

This is a rather meager description of an unusually lovely and attractive object. But it is something which must be seen to be appreciated. We have one on display and it is eliciting admiration from all who see it.

When your club orders are being prepared, be sure your World Call secretary requests your bonus. We cannot send it unless it is requested on the order. In order to handle the heavy mail at this time of year and because of contracts with the Wright Studio and other outside agencies, these rules are necessary. And I might add, they are as binding on us as on those who send the orders. We must abide by them as we ask others to. So get your orders in—in order—and earn several of these unusual centerpieces. They are well worth some extra effort to get some extra subscriptions.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

A COLOR cover and a picture story on Japanese orphans in Disciple-related Jewell Pool Garden near Tokyo will help readers of the June issue get into the spirit of Children's Day, June 5. Other articles in June will deal with the White House Conference on Children and Youth, Pentecost and the local church, and English-speaking union churches in Latin America. A major symposium will serve as an introduction to the coming home missions study theme, "Heritage and Horizons in Home Missions."

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes, July 1, 1959, to February 29, 1960, Compared with July 1, 1958, to February 28, 1959

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1958-59	1959-60	1958-59	1959-60
Churches	$1,401,248.97	$1,763,323.55	$350,192.83	$302,069.89
Sunday Schools	182,878.55	188,853.03	11,169.83	10,320.04
Christian Women's Fellowship	859,160.48	912,130.72	20,177.04	17,142.39
Guilds	26,740.55	27,411.81	719.61	1,450.51
Youth Groups	59,551.06	62,203.70	1,077.93	2,309.27
Children	5,305.18	4,797.31	1,899.18	1,843.13
Individuals	15,171.02	13,061.65	49,838.42	49,696.75
Blessing Boxes		5,614.95		
Grand Totals	$2,550,005.81	$2,977,396.72	$435,074.84	$384,831.98
CWF and Guild Totals	$ 885,901.03	$ 945,157.48*	$ 20,896.65	$ 18,592.90

[1]Gifts applying on percentages
[2]Gifts over and above percentages
Gains in undesignated and specific gifts $427,390.91—16.760%
Loss in designated gifts $ 51,693.37—11.881%
*Includes Blessing Box Offerings

Last Column

What Kind of Resources?

WE have sold the idea that if we can possess a washing machine, a television set, an electric razor, electric blanket, electric refrigerator, automobile and the gadgets we have developed, we will have a happy and abundant life. So, we set out to buy ourselves into happiness. Many people have swapped God for gadgets. We have failed to develop ourselves inside. But one day some crisis develops.

You can't meet a crisis with a Cadillac; you can't heal a broken heart with a refrigerator or clean a guilty conscience with a vacuum cleaner. When vast numbers of people come face to face with deep human need, they have nothing with which to face it. In our rush to get things money can buy . . . we have failed to build within our life the things money can't buy. And this lack of inner resources is one of our many worries today.

—C. L. ALLE
Kiwanis International Convention

———

Life today is like a round of golf; as soon as we get out of one hole we head for another.

—MAURICE SEITTER
Link

———

A southern minister of another day is said to have announced the Sunday services like this: "For the promulgation of the gospel three books are necessary. Come and bring your Bible, your hymnbook and your pocketbook."

—LEO AIKMAN
Presbyterian Survey

———

Missionary

A patient man he is, and kind,
A man with understanding mind,
Who faces fear, and death, and pain,
And conquers these for Christian gain.
He is a missionary.

He leaves his friends for friendless men,
For in his soul Christ lives again.
He goes about just doing good
And living as God bids he should—
To be a missionary.

But whether in dark Africa,
Or with brown men of India;
There is a call, O Christian friend,
To take the gospel to world's end—
And be a missionary.

—EARLE BARCLAY
Hastings, Nebraska

———

No Analysis

At a recent meeting of the board of a national church agency, discussion focused on the selection of new board members. One suggested name was that of a distinguished psychiatrist.

Said one board member with a grin: "We'll be glad to have him as a member of the board. Just so he leaves board meetings at the *same time we do!*"

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